A New Discovery OF *Terra Incognita Australis*, OR THE Southern World.

BY

James Sadeur a French-man.

WHO

Being Cast there by a Shipwrack, lived 35 years in that Country, and gives a particular Description of the *Manners*, *Customs*, *Religion*, *Laws*, *Studies*, and *Wars*, of those Southern People; and of some *Animals* peculiar to that Place: with several other Rarities.

These Memoirs were thought so curious, that they were kept *Secret* in the Closet of a late Great *Minister of State*, and never Published till now since his Death.

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THE PREFACE OF THE French Publisher.

THO *the surprising Adventures of Mr.* Sadeur, *and the* Discovery *of the Country of which you are going to read the particulars, be things very* Extraordinary, *yet 'tis supposed, the Reader will not much scruple to believe them, when he shall be informed, that* a Southern unknown Land *has been talkt of these* 200 *Years: He will only wonder, that since the world is now so well furnished with numbers of such skillful and curious Travellers, how it should have continued so long* undiscover'd, *and he will judge not without sufficient Grounds, that they which have attempted*

this diſcovery, have either been Loſt in their Voyage, *or been Killed by the Inhabitants of the Country, after they had entred it; as* Sadeur *had been himſelf, had it not been for the ſignal he gave of a prodigious Bravery and Courage, before the eyes of the* Auſtralians, *by fighting againſt animals of a monſtrous ſtrength and bigneſs; which ſo charmed thoſe people, who are naturally very brave themſelves, that they granted him the priviledge to live among them, contrary to the moſt ſolemn Laws of their Comny.*

The Birth of Sadeur, *and his Education, his Misfortunes and* Shipwracks, *will appear to all the World, as effects of a Deſtiny, that deſigned him to be born for no other purpoſe, but to be conducted afterward into that* unknown Country, *of which we had no* true Relation *before his time.*

It is true, that Magellan *attributed to himſelf the honour of having diſcovered this Country, in the year* 1520, *under the name of* Terra de Fugo, *or the* Land of Five. *But the* Hollanders *have clearly convinced us, that he diſcovered certain Iſlands that depend rather upon* America, *than* Auſtralia. Mark Paul *the* Venetian *has likewiſe enjoyed for a conſiderable time the* Glory of this Diſcovery, *becauſe that being*

being driven by a Tempeſt, a great way beyond the Iſland of Java, *he diſcovered the Kingdom of* Maletur, *the Province of* Beach, *the Iſle of* Petau; *and another Iſle, which he named, the* Leſſer Java: *But the* Hollanders *which have ſince ſettled themſelves in the* Greater Java; *and who drive all the Commerce there, aſſure us by all their* Relations, *that all the Countries that Pilot ſaw, are nothing but a great cluſter of many Iſſands, that no where joyn to the* Southern Continent: *and that is ſo much the more probable, becauſe* Ferdinando Galego, *having Roved all about that Great Sea, from the Strait of* Magellan, *to the Molucca Iſlands, reports that it is ſtowed with ſuch a multitude of Iſlands, that he counted above a thouſand.*

It is likewiſe true, that upon comparing the Deſcription that Ferdinando de Quir *a* Portugal, *gives of the* Southern Continent, *with that which is contained in this Book, it muſt needs be allowed, that he hath made ſome Diſcovery of that Country. For we read in his eighth* Requeſt *to the* King of Spain, *that in the Diſcoveries, which he made in the year* 1610, *of the Southern Country, called here* Auſtralia, *he found a Country much more Fertile and Populous than any in* Europe; *that the inhabitants*

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habitants were much Biger and Taller than the Europeans; *and that they lived much longer than they. And* Lewis Paes de Morres, *who was Admiral of the Fleet of the ſaid* Ferdinando, *confirmed to the Council of* Spain, *the truth of* Doaduir's *Relation, adding that the Air was ſo healthy in that Country, and ſo conformable to the Temper of Man, that people there, as freely ſlept by* Moon-light, *as by Day-light, on the bare Earth, and that not only without any incommodity, but with pleaſure; That the Fruits there were ſo excellent and nouriſhing, that the inhabitants ſought no other food; that they drank a much more pleaſant Liquor than Wine, that they knew not the uſe of Cloaths; and that the ſtudy of* Natural Knowledge, *was there very much Cultivated. But notwithſtanding all that, we muſt needs grant on the other hand, that they had but a very ſuperficial knowledge of that Country, and that what they have ſaid of it, might ſerve indeed to ſtir up the Curioſity that many had already to know it, but could no way ſatisfie the Appetite it had raiſed in them, with any ſolid and particular Account.*

'Tis therefore to our Sadeur, *whoſe Relation here follows, that we are wholly obliged for the Diſcovery of this before* Unknown

Gountry

Country. *And I doubt not but many perſons will be ſurprized, that the name of a man to whom the World is ſo much beholding, ſhould lye ſo long concealed in obſcurity, as well as the particulars of his* Rare Diſcovery: *But their ſurprize will undoubtedly ceaſe, when they ſhall know that the* Memoirs *from which this Relation was compoſed, were long* kept private in the Cabinet of a Late Great Miniſter of State, *from whence they could not be had* till after his Death.

A

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A New Discovery OF THE Southern World.

CHAP. I.

Of the Birth and Education of Sadeur.

AS 'tis impossible to reflect upon all the *adventures* of my Life, without admiring the prodigious variety of Events which have accompanied it, so I believed I ought to make a Collection, and from thence remark all the most considerable Instances, for altho I have yet no opportunities to send them into my *own Country*,

trey, nor see any probability of returning thither, yet I believe I cannot do better than commit them to writing, for the frequent assistance of my Memory, and my more particular Satisfaction.

I receiv'd a Memoir from a Father Jesuit of *Lisbon* in *Portugal*, when I was at *Villa Franca*, which contains an Account of my Birth, and the *Adventures of my younger Years*, as I am about to relate.

My Father was called *James Sadeur*, and my Mother, *Willemetta Ilin*, both of them were of *Chatillon* upon *Bar* of the jurisdiction of *Rochel* in *Campagne*, a Province of *France*. My Father knew many Secrets in Mathematicks, which were owing more to his own Genius than the Precepts of a Master; particularly he excelled in the inventions of facilitating the removal of great Bodies or Burthens. *Monsieur de Vare*, who had then some Intendance over Sea Affairs being acquainted with him, brought him to *Bordeaux*, and from thence to the *West-Indies*, with promises which he never perform'd to him, altho he knew him to be so necessary for his Service: My Mother who had followed him, prest him to return after 9 or 10 Months abode at *Port-Royal*, and being imbark't,

April

April 25. 1603. ſhe brought me into the World 15 days after they had been on Shipboard, *Monſieur de Sarre*, who was Captain of the Veſſel, was pleaſed to be my God-father; *I was Conceived in America and brought forth upon the Ocean*, an infallible preſage of the miſeries which were to attend me during my whole Life.

The Voyage was happy enough in all the places which were eſteemed dangerous, even to the Coaſts of *Aquitain*, where an unexpected Tempeſt ſo furiouſly engaged the Veſſel, that it was caſt upon the Coaſts of *Spain*, and Shipwreckt near the Cape of *Finiſterre*, in the Province of *Galicia* in *Spain*, with the loſs of my Father and Mother. The *ſame Memoir*, ſays, that my Mother ſeeing the Ship let in the Water on every ſide, lifted me out of my Cradle, and embracing me with an extream tenderneſs, and abundance of Tears, ſaid, *Ah my dear Child, have I brought thee forth upon the Waters, to ſee thee ſo ſoon ſwallowed up by them? at leaſt I ſhall have this conſolation of periſhing with thee.* She had hardly finiſh'd this complaint, when a more impetuous Wave than any of the former, breaking into the Veſſel, bore

her away from my Father. In this extremity every one was ſenſible that nothing was more dear than the preſervation of his own Life, only my Parents, who preferring me to themſelves, did expoſe themſelves to the evident danger of periſhing to preſerve me alive; the love that my Mother had for me, made her not forſake me, for in the lifting me up continually with her arms above the Waters ſhe her ſelf was at laſt choak-with them; the Courage which my Father ſhewed on this occaſion was alſo very particular, for, forgetting himſelf, inſtead of making to the Shore as did the reſt, he came to us by the *Mercy of the Waves*, and imbracing my Mother, who yet lift me up, he drew us juſt to the Bankſide, and ſet us upon the Sand, but either having wholly ſpent himſelf upon this occaſion, or believing that we were Dead, he fell down in a Swound, holding me in his Arms; altho every one was ſufficiently perplext, yet there was none that did not conſider this ſpectacle, and was not amazed at it, many themſelves running to relieve us, when it was perceived that I had yet any motion, they took me from the Arms of my Father, and held me before

fore a fire, which the Inhabitants had kindled out of compaſſion to us. There was no ſign of life in my Mother, and having laid her for ſome time before the fire, they were perſwaded that ſhe had more need of a Burial.

Thoſe who had more particularly known my Father, deplored his fate with Cries that drew Tears from the Inhabitants of the Countrey. *O Man of eternal memory*, ſaid ſome, *O too generous ſoul, muſt thou dye for being willing to ſave the life of thy Family? Ah*, ſaid others, *never was there ſuch a Tragedy; the Mother to expoſe her ſelf for the Child, the Father for the Mother, and yet thoſe generous efforts to terminate in the death of each other.*

I know not whether ſo much lamentation made my Father ſenſible, but he open'd his Eyes, and with a feeble and languiſhing voice, ſaid, *Where art thou my Dear?* this unexpected ſpeech ſurprized the Company, and when they anſwered him not readily enough, he added, *Then let us all three dye together*; theſe were his laſt words, and then he clos'd his eyes and dyed. 'Tis ſaid, that he ſignaliz'd himſelf on many occaſions in this Voyage; but he drew the

admiration of every one in this extremity: All those who saw him thus expire could not look upon me without being moved with pitty, *Poor destitute* (said they) *what can become of thee, can any good fortune attend thee in this world, thou being the cause of their death, who gave thee thy life?* Some believed that I could not long survive them, after the violent struglings which I had undergone in the Shipwrick.

But alas! this was but the beginning of a Tragedy, which I have now continued for about fifty five Years, with so great and strange Catastrophes, that they can never be represented in their whole extent, altho I my self should relate them all: the heat of the fire soon impower'd me to weep and lament, with such a noise as gave them to understand that I was out of danger.

An Inhabitant of the Countrey, who knew French enough to understand what had past, remembred that he had an only Son who dyed not long before, and resembled me, this mov'd him to use his interest to get me; they represented to *Monsieur de Sacre* that this was a very favourable opportunity, and that he could not easily refuse it without putting

putting me in evident danger, he thereupon consented, being rather constrain'd by necessity than any other consideration; this man soon adapted me into the place of his Son, and his Wife having, heard the whole relation embrac'd and entertain'd me with great Caresses: Monsieur *de Sarre*, and some others of the most skilful in the Vessel, knowing that they were near to St. *James's*, took a resolution of visiting the Church which is consecrated to God, under the name of this Saint, and there by good fortune they found Merchants of their own acquaintance, who equip'd and gave them opportunity of returning creditably to *Oleron*. *Monsieur de Sarre* after his arrival, began to particularize his adventures to his Wife, and describe the Shipwreck which he had escap'd, but it was some time before she could attend to it, for the joy of having received her Husband safe from the danger of so long and tedious a Voyage, this wholly took her thoughts in the first moments of his return: But some time after she praved her Husband to give her the *History of the Shipwreck*, and then she could not forbear admiring the Conjugal and paternal Love of my Parents,

who for my ſake underwent a voluntary death; and inſtead of conceiving an indignation for me, ſhe took ſuch an affection to me, eſpecially when ſhe underſtood that her Husband was my Godfather, that ſhe continually importuned him to find ſome means of regaining me; whereupon he re-imbarkt 22 Months after his return, and in 15 days arrived at *Camarinas*, where he found me very well, and about 30 Months old, equally cheriſh'd by a Father and Mother, whom I believed to be my Parents; as ſoon as he had declared to them the reaſons of his coming, and the deſign he had to pay for my entertainment, proportionable to the time that they had kept me, theſe good People were mightily offended, and determined not to part from me; *Monſieur de Sarre* alledged his *right of Godfather*, and the *Spaniard* inſiſted upon the Donation and Poſſeſſion, this Cauſe was brought before the Judges of *Camarinas*, who having decided in favour of my Foſter Parents, *Monſieur de Sarre*, for fear of having made a Voyage to his ſhame reſolv'd to ſteal me away, and fly under favour of the Wind which then ſtood for him, and entring roughly into

the

the houſe with a Valet where I was, and ſeeing only one Servant-Maid which held me, he ſnatcht me into his arms, and gain'd the Bark which was ready to Sail; the fear that I was in, and the Cries that I uttered threw me into a kind of Convulſive Swound; as ſoon as I came to my ſelf, they found me in a great Fevor: My foſter Father being advertized, and juſtly provokt with this attempt, ran with other people towards the Forts, and perceiving that we were out of attack, they made a diſcharge, which gave occaſion to a *Portugueze* Veſſel who lay to the South, to diſcharge a volly of Canon upon us, with ſuch misfortune that a Bullet broke a Plank out of our Veſſel, juſt at the top of the water, and ſunk her down to rights, tho not without ſome reſpect of being the cauſe of the death of perſons they knew not; thoſe in the Road ſeeing this accident made what haſte they could away, and the *Portugueze* ſent two Shalops to endeavour to ſave thoſe which periſhed, they only preſerv'd a Valet, who knew how to ſwim better than the reſt, and as I floated upon the Waters, by means of the Straw in my Cradle, it happened that I was alſo ta-

ken up: I am troubled to write that which no body can read without looking upon me as a *kind of Viper*, which lived by the death of those who took pains to preserve my life; the *Portuguzes* fearing a just reproof for their Crime, put out speedily to the main Sea, and finding that I was yet alive, they committed me to the care of a *Portuguze Matron*, who was in their Vessel; she profest a great desire of serving me, till she found that I was of two *Sexes*, I would say an *Hermaphrodite*; for afterward she conceiv'd such an aversion for me, that it was a trouble to her to look upon me, and as my Fevor encreas'd, my death had been inevitable without the particular care of *Monsieur de Sarre's* Valet. One might believe that God only preserv'd him to cherish me, if I had been any way useful to his service. Being arrived at *Leira*, he brought me from Port to Port, and us'd me with that tenderness, as if I had been his own Child; the *Portugueze* being very willing to be discharg'd of us for many reasons, departed thence, unknown to him; and he being inform'd that he would find more assistance in the great Hospital of *Lisbon*, than in *Leira*, resolv'd

reſolv'd to carry me thither: He was received there with as much humanity as if he had been in his own Countrey, but he was ſcarce arrived when he found himſelf ſeized with a mortal Fevor, which carry'd him the ſeventh day, dying in the arms of a Jeſuit, to whom he communicated all the particulars which I have related, and as I learn'd by means of a Memoir which this Jeſuite *gave me* 15 *years* after as I ſaid before. The poor wretch dying, inſtead of regretting his misfortune, and hating me as the cauſe of it, ceaſt not to recommend me to thoſe who aſſiſted him, as if I had belonged to him. The Father Jeſuits being advertized of the Evils which I had been the cauſe of till then, very ſeriouſly deliberated what I ſhould come to, and the reſult was, that they ſhould take a particular Cognizance of my Inclinations, ſo that they might know how to diſtinguiſh my Sex; I had hardly attained to the age 5 years, but they were ſatisfied that I ought to be reckoned in the *Maſculine Party*. They ſaw that I had an inclination to Devotion, and judged that if my mind was cultivated, it would promiſe no mean thing; they preſented me to the Counteſs of *Villa Franca*,

Franca, at eight years of age, after having given her the Story of my *ſad adventures*. This Lady, who might juſtly be compared to her Illuſtrious Predeceſſors, received me with ſo much tenderneſs that ſhe was pleaſed that *I* ſhould be treated and educated as the Count her Son, who was about 9 years old; altho I wore a Livery, I had no other obligation, than that of keeping him company in his Studies, and I learn'd with him the *Latin*, *Greek*, *French* and *Italian Tongues*; the Principles of Aſtronomy, Geography, Philoſophy, and the Hiſtory of *Spain*, with Chronology. The Counteſs, who ſhewed the ſame affections to me as if I had been of her own blood, being inform'd that I was very ſerviceable to the progreſs of the Count in his Studies, was willing that I ſhould lay by the Livery, and Study Philoſophy, and having accompliſht that, 'twas thought fit to diſpoſe the Count to the publick Theſes, at the Univerſity of *Conimbria*, where I was oblig'd to harrangue, and begin the Diſpute. Above 15 days before our departure, I had my mind ſo agitated, that I *viſibly dryed away*, ſo that my blood congealed, as if I had been about to endure the utmoſt

utmoſt puniſhment, and my heart beat as if I had been upon the point of being Precipitated; they ſaw my Colour come and go, but that which was moſt afflicting in this Chain of accidents, was, that every body believed that 'twas only caus'd by the fear of which I had of appearing in Publick. I ſhall ſay nothing of the *Dreams*, *Spectres*, and a thouſand ſuch things which threatened me with extream Deſolation: So ſoon as I had learnt that the Count was reſolv'd to go by Sea, all the ſtory of my misfortunes which had happened there before, pierc'd my mind after ſo feeling a manner, that I believed there was no mean betwixt embarking and periſhing, I entreated then that I might travel by Land with part of his Train, *But how little do precautions ſerve to combat againſt Deſtiny?* That what I ſought moſt eagerly to ſhun, the Evil wherewith I was threatned did juſtly render it inevitable; *I made ſo many adieus* for ſome hours before my departure, that I appeared ridiculous, and the Counteſs ſeeing me weep at her Feet, look upon me as Weak and Effeminate. The Count, with whom I was familiar as with my Brother, ſaid to me, *Sadeur*,

dear, are you willing to forsake us? You will go distracted, why do you thus torment your self? I believe that you have some particular design in your mind; the fear of appearing in publick is not capable of working so much upon you as to deprive you of common sense. My Lord (said I) *If it please God that I return, I will discover to you the weakness of my mind, but grant me the favour of suspending your judgment till we come back:* This answer was so great a surprise to the young Lord, that he protested that either he would not forsake me, or that I should not go the Voyage, *For the Voyage*, answered I, *as it is for your Honour, so I will accomplish it or dye by the way, to accompany you upon the water if my Life lay only at the Stake I should abandon it with pleasure, but to suffer that yours should be exposed, I should rather do violence on my self than obey you.* This discourse joyned to the affection which he had for me, made him urge it no more to me, and so we parted. The day following, it is to be remembred that *Philip* the II. King of *Castile*, having taken possession of the Kingdom of *Portugal*, in the year 1581, he raised many Families to maintain this

this Illuſtrious Conqueſt with the greater eaſe, one of theſe which he moſt advanced was the Seignory of *Villa Franca*, not without the jealouſie of many others, who lookt upon themſelves to be deſerving as that. *As 'tis more eaſie to us Conquer Nations than Hearts*, many *Portugueze* remained ſo firm to the Family of *Braggance*, that they only tought how they might ſhake off the Yoke of the *Caſtilians* and Crown the Duke of this Houſe: Altho the Country was entirely ſubmitted to the Obedience of the Kings of *Spain*; the ſecret Revolts of particular perſons were very frequent, and the Sea was not without its Pyrats, who ſhewed in all the Rancounters, what averſion they had for the *Spaniſh* Government, and that they could not ſupport the Creatures of the King of *Spain*. The Embarking of the Count was blaz'd abroad, which was on the 15*th* day of *May*, in the Year 1623. and two Veſſels Confederate of *Braggance*, were reſolved to take him; to this end they attackt two Sail which convoy'd him towards the Coaſts of *Ternais*. But they maintained their ſhock with ſuch vigour that

that the attack was to their own Confusion, and the Glory of the Count; I followed afar off with the Train that went by Land, and perceived nothing of what past, till such time as the Enemies distinguishing us by the shining Colours of the Count, put to Shore 30 Musquetters, who fir'd upon us from an Ambuscade, killing one Page, two Servants, and the Horse upon which I was mounted.

The rest being incapable of defending themselves fled away, and left me alone, abandon'd to the discretion of these Pyrats, who having brought me into their Vessels, put forth into the open Sea.

CHAP.

CHAP. II.

Of the Voyage of Sadeur *to the Kingdom of* Congo.

'TIS a true saying, that *Man purposes, but God disposes*: I believed that in going by Land, I should shun the dangers of the Sea; and the Sea (if I may so speak) found me upon the Land, and reduc'd me to all those misfortunes which I strove to flee from, the Pyrats were not long in the open Sea, but that it began to blow terribly, and became so tempestuous that the Master Pilots despaired of escaping; the Mast of our *Vessel broke, the Rudder split*, the Ship Leaks on all sides, and we endured 24 hours the mercy of the Waves, labouring Night and Day at 6 great Pumps, till at last being overcome with labour, the water at last gain'd upon us, the Ship sunk down

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to the Bottom, I found my ſelf by chance near the Door of the Captains Chamber, which was born up and began to ſwim, and as I was about to periſh I catcht hold of it, rather by a natural Power and Inſtinct, than by any effect of Reaſon and Conduct: I cannot ſay how long time I floated with in it that manner, becauſe I was diſtracted and void of Judgment; but I was perceived by means of the Moon-light, by a Veſſel, which ſail'd towards the *South*, and which ſent out a Shalop to know what I was, when they ſaw that I was a Ship-wreckt man, they took me and carryed me into the Veſſel: I was ſcarce come to my ſelf, but they took me for a *Portugueze*, and ſoon remembred that they had ſeen me at *Lisbon*, and that I was in the ſervice of the Houſe of *Villa Franca*; the Captain of the Veſſel order'd that particular care ſhould be taken of my perſon, becauſe he had great obligations to that Illuſtrious Houſe. I was not long in recovering my perfect health, which ſo ſoon as I got, I conjured the Company to diſchage me at any rate whatever, I recited all the misfortunes which had happened to me upon the water, and omitted nothing which might

might perſwade them that this Element was extremely fatal to me, but the more I ſtudied reaſons to work 'em into that belief, the more ridiculous I appeared to them, wherefore I concluded with my ſelf to inſiſt no longer upon that Subject, but that it were better for me to abandon my ſelf to the *Courſe of my Deſtiny*. The Captain told me that the reſpect he had for, and knowledge he had of that Houſe, where he had often ſeen me, obliged him to conduct me thither, that he might deliver me to the Counteſs, adding, that he eſteem'd this occurrance more happy than all the other fortunes he could have made in his Voyage; I learn'd at the ſame time that the Veſſels which we were in belonged to the *Portugueze* Merchants, which went to the *Eaſt-Indies*. It happen'd a little time after that, the chief Secretary of the Veſſel fell very ill, wherefore they pray'd me to undertake the charge.

The *Wind* was ſo favourable that every one ſaid I brought *good luck to the Veſſel*. We came well and healthful to the *Line*, the 15*th* of *July*, and the firſt of *September* to the Kingdom of *Congo*, where we caſt Anchor the ſixth, at

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Maninga: There was no ſickneſs amongſt us, but that of the Secretary, which encreas'd daily; the Phyſitian gave his opinion that he ought to be ſet a Shore, all the Captains and Pilots at the ſame time judg'd, that he ought not to be expoſed to double the *Cape of Good Hope*, during the approaches of the Equinox. At laſt it was reſolv'd to ſtay in this Port till the Month of *December*, as well for our Health as to avoid danger: We met three *Portugueze* at *Maninga*, who underſtood the Language of the Countrey, and who told us of ſo many *Rarities in the Kingdom*, that we could not ſufficiently admire them: *and was a true terreſtial Paradice*, filled with all that man could ever deſire, for Health, Convenience, or the Pleaſures of Life, without any need of cultivating the Earth, which is often barren after a thouſand labours, and always expoſed to the rigours of bad ſeaſons.

The natural inclination which I always had to know the *wonders of Nature* gave me a very *ſenſible pleaſure* at the relation of them, and as I ſometimes deſired of our Merchants to go abroad into the Country, and examin the truth of theſe things which were told us, ſo I ſhall give this Abridgement of them as follows. This

This Country has not half the Inhabitants in it that *Portugal* has; I know not whether it may happen from the little Inclination, and the great difficulty there is to engender: The Men there are entirely *naked*, only within theſe few years, there are ſome that begin to imitate the *Europeans*, and cover what we call *Shameful*. 'Tis certain, that the abundance of their Countrey renders them negligent, ſlothful, ſimple and ſtupid; after having conſidered them ſometimes, I was forced to acknowledge, that Man naturally becomes ſlothful when he has nothing to do, and that Idleneſs transforms him to a Beaſt. The Soil of theſe Regions, which is watered throughout with the Rivers of *Zur* and *Cariza*, produces Fruits in Abundance, without any Labour, and theſe Fruits are ſo *delicate and nouriſhing* that they fully ſatisfie thoſe which eat of them, even the very Water of certain Fountains, has I know not what delicacy and juice, which ſatisfies thoſe that drink thereof. We ſtaid there a conſiderable time, but without any expenſe, becauſe the People deſpiſe Gain, the Countrey furniſhing in abundance all that one can wiſh. There's ſo little need of Houſes in this Countrey, that

that no body goes into them; and as the Nights have all the sweetness that one can desire; so 'tis better to sleep abroad than under a covering; they know not how to make use of Beds, yet they have their Reserves of some Mattresses, for the weaker sort to lye upon, tho there is no body that sleeps not upon the Ground, All these Considerations gave me an Idea of a People, who being not obliged to Labour, lived with some justice in the midst of Idleness, which rendred them dull, negligent, sleeping, disdainful, without Exercise, and without Action.

Our Captain gave Liberty to me, and three more of our Company, to go by the River *Zair*, to a *Lake* of the same Name; we had all the Pleasure and Satisfaction possible in this Voyage. Take one part of the most considerable Remarks which I then made, as far as my Memory will assist me. We arrived in twenty four days at the mouth of the *Lake*, we went about it in ten, and we came back again to the Fleet in twenty more; the River *Zair* is not rapid, and as we had four good Oars, we could easily make fifteen and eighteen Leagues a day; nevertheless, 'tis certain we never made above eight in going, whence we may easily

ſily ſee how much our Geographers are deceived, that place the *Lake* of *Zair* three hundred Leagues from the Sea, that which obliged us to ſuch little Journeys, was the number of Curioſities which continually preſented themſelves to our Eyes, in Fruits, Flowers, Fiſhes, and tame Animals; we could ſcarce remark a place in the vaſt Meadows of ſixty and eighty Leagues long, which was not enriched with a *Marvellous Tapeſtry of Flowers*, which would paſs for rare in the fineſt Gardens in *Europe*; I could ſcarce ſee my Feet tread upon ſo many Miracles of Nature without Indignation; but the vaſt quantity of them was the cauſe that they were no more eſteemed then our Field Dazies; there is ſcarce a Tree which does not bear ſome precious Fruits, and ſuch as are incomparably better than all that we know; and Nature hath ſo accommodated them to the Conſtitution of the Inhabitants, that they might be gathered without incommodety and danger; we lived not upon any other Nouriſhment, nor did we deſire any more: Our Maſter Pilot *Sebaſtiano Deles*, a Man of great Experience, ſeeing that we were admiring why we ſhould go to the *Eaſt-Indies* for their Delicates and Curioſities,

rioſities, and never brought back none of thoſe things that we law in this Countrey, ſaid, That 'twas with theſe Fruits, as with Viands, well baked and ſeaſoned, which could not be preſerved four days with their ordinary Guſt; this obliged me to make the Experiment, and I ſaw that indeed they would not be kept long without Corruption; 'tis true, that in eating them we find 'em perfectly digeſting, nouriſhing and conformable to the Stomach, very different from our Fruit, and which brings at laſt as much Indiſpoſition to the Body, as Pleaſure to the Taſte.

For this Cauſe they may be preſerved, ſince their Crudity ſtrives with their natural heat, whereas thoſe at *Manicongo* being perfectly ripe are ſpoiled in a little time, and as nature has provided that ſome are always dying; ſo the Trees are always laden with Flowers, Buds, and Fruits, ſome green, ſome rotten, and others proper to Eat.

Amongſt the great *quantity of Fiſhes* which I remarkt in the River *Zair*, I ſaw two ſorts which ſurprized me, I may call the one Amphibious, ſince they are ſomething like our Water Spaniels, and come as eaſily out of the Water; they leap almoſt like Foxes, with this difference, that

that their Paws are as large as the Feet of our Drakes, and those before are twice or thrice as short as those behind; they have so great an Inclination for a Man that they will seek him out, and offer themselves to him, as so much Sacrifice, it happens sometimes that they will even leap into Boats, and come to the Feet of the Watermen, to fawn upon them like Dogs; this I saw with my Eyes, and I wish not over well to a Water man that struck one of 'em down at my Feet; the Natives of the Country call them *Cadzeick*, and their Flesh resembles that of our *Spanish* Otters.

The other that I admired were *flying Fishes*, and we might well call them Sea Peacocks, but much more fine, and of a brighter Colour, than those at Land, 'tis rarely that they swim at the bottom of the Water, but they are almost always seen at the top, their Feathers appear just like the Scales of Fishes, but with a diversity of Green, Blew, Yellow, and speckled with Red, which ravishes the Eyes of such as behold them, these which I saw out of the Water appeared like great Eagles with two Wings, every one with five or six Feet; one would believe that they affected to be seen and admired,

sometimes did they gather together in a Circle round the Boat, sometimes they placed themselves right against those who lookt upon them, turning and returning after all manners, with Trains which dazelled our Eyes; The Shoales were full of many sorts of Animals, but the most common, and the most charming, resembled our Sheep at *Leira*, excepting that we saw some of almost all Colours, I mean, *Red, Green, Yellow, and a Blew so shining*, that our Purple, and best prepared Silks come not near them; I askt why no one traffickt in such *glistering rarities*? and 'twas answered that these Natural Colours fail with the Lives of the Animals.

Being arrived at the *Lake*, we employed ten days in going round it, and we found its length about sixty Leagues, and its breadth about forty; we saw the head of the *River Niger*, which is pretty spacious, and deep enough to carry a Vessel, but it soon lost it self in the Mountains of *Benin*; we rested our selves upon the *Nile*, which is not at all inferiour in its rise to the *Niger*, and it continues in its first state for about three Leagues, there is no difficulty to go down into the *Mediteranean* Sea, and the Communication

tion betwixt the two Seas is also very Commodious by means of this place.

I carefully endeavoured to inform my self where the Crocodiles were, which Historians place in such great Numbers in these Quarters, but the Inhabitants could not even divine what I talkt of, which made me believe they were only Fables, if we may truly say, that these who make long Voyages may enlarge upon them to others, who only know the place of their Birth, 'tis yet more true to Assertion, that this liberty is stretcht too far, and often runs out into Fictions, the reason is, it often happens that Men travail a great way without seeing any thing besides Ports, or never rest themselves a Moment, and all the Mischievous incommodities which they suffer, give so much trouble and weariness, that they never think of taking any Recreation: Nevertheless, as Travellers are perswaded that they ought to tell something new when they come from far, the more cunning they are, the more capable they are of Invention, and as there is no one which cannot contradict them, they are pleasantly received, and there is as certain a debt to the labour of their Inventions, as to truth it self.

We went afterwards into a ſmall Iſland which is in the middle of the Lake which belongs to the King of *Jaſſalmer*, who alſo calls himſelf the King of the Lake; the Natives of this Country, call him *Zaſſa*, and the King keeps a Fortreſs, which is lookt upon as very famous in this Country, tho in truth 'tis very ſmall in compariſon of our Forts in Europe; we were Charmed as ſoon as we ſet foot upon Land, for there was nothing wanting for the general pleaſure of all the Senſes, beſides the order of the Aromatick Herbs, which was a little too ſtrong; there were Fruits ſo fine ſo delicate, and in ſo great quantities, that the Beauty of them joyned to the abundance, cloyed us; but which was more ſurprizing than the reſt, and which I had never heard of, was a Fountain which was as ſweet as our Hipocras, and which rejoyced and pleaſed us more than our Spaniſh Wine, we reaſoned long enough upon the cauſe, which ſhould produce ſo agreeable a Liquor, and we concluded that as all over head was embalmed in this Country, ſo the Earth within muſt be of the ſame Nature; and if there were Fountains of a very ill taſt, there muſt

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by consequence be those that are very sweet and agreeable; we drank with an inexpressible pleasure, and every one wisht to live in that place: There came one of the Natives to us, and with a great concern told us, that drinking of that water was mortal to all such as drank to excess of it, we were not long in proving the truth of what he had told us: But so great a drowsiness fell upon us, that we could not forbear lying down in the place, where we slept above 15 hours, how ever this sleep had no ill effect upon us, for we rose as brisk and healthful as we were before; some attributed this sleep to the great quantity of Odours which hanged over our heads, and others believed this, that this delicious drink we had taken, was the cause of it. From this Isle we were willing to go to the Source of the River *Cuama*, which we found narrow and incapable of receiving a Boat, a little time after, we discovered the Fountain of the Lake it self, and we reckoned above 200 Brooks which came down from the Mountain, which are over against the middle of it, and which the *Spaniards* call Mountains of the Moon, because that *Vasco de Gama*,

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who firſt doubled *the Cape of Good Hope*, in the Year 1497, to diſcover the Oriental Iſles, ſeeing the Moon, on theſe Mountains, appear, as if it had toucht the top of them, gave them this name. The Natives of this Country, call them the Mountains of the *Ors*, that is, of the Water, becauſe of the abundance of Water which continually runs down from them. Theſe who confound the Lake of *Zembre*, with that of *Zair*, ſpeak upon very defective relations, for we were aſſured that it was on the other ſide theſe Mountains, about 50. Leagues from *Zair*. Moſt Hiſtorians place a great number of Monſters in theſe Quartees, but upon no other foundation than the recital of thoſe who firſt invented it: all our enquiries could not ſerve us to diſcover the Original of a neighbouring Nation, which the Europians call *Caffres*, and the Natives, the Country of *Fordi*. We were informed that a Native having taken a ſmall She *Tigres*, became ſo familiar with the Beaſt, that he loved her Carnally, and committed that infamous Crime with her, whence came an Animal half Man and half Beaſt, which gave the original to theſe Savages, which

which cannot be humanized; a very probable proof of this relation, is that their Heads and Feet are very like thoſe of Tigers, and even their Body is in ſome places markt with ſpots like thoſe of theſe Animals.

We returned by the River of *Cavire*, and ſtaid 20 days upon the Road, with the ſame divertiſements which we had upon the River *Zair*, except that whatever we ſaw as we came back, was become common to us and excited a leſs admiration than at firſt.

CHAP. III.

Of the Accidents which brought Sadeur *into the Southern World.*

SO ſoon as we were returned we ſet ſail, with a Wind and Sea as favourable as we could wiſh them, we arrived in 8 days to the *Cape of Good Hope*, where we would not ſtay for fear of loſing the opportunity of ſo fair a ſeaſon, which is very rare in this place, we were got within ſight of Port *Dananboto*, in the Iſle of *Madacaſcar*,

caſcar, where we were wind bound, for more than forty ſix hours, afterwards an Eaſt Wind ſo furiouſly toſt the Sea, and drove us with that impetuoſity that it broke our Cordage, and drove us above a thouſand Leagues to the Weſt. Many ſaw ſome Iſles on the right hand, and took them for thoſe which are called the *Trinity*, 'twas there that a Rock at the top of the water broke our Veſſel into two parts, and where we found our ſelves expoſed to the mercy of the moſt inexorable of all the Elements. I could never tell what became of the other Ships, nor what was the fortune of my Companions in this wreck, becauſe 'twas in the night, and very dark; for I was only buſied how to ſave my ſelf: my other Shipwrack had given me Experience and Faith, I had ſought for a light Planck during the dangers of the Tempeſt; and I will ſay it to my ſhame, that being far enough removed from the approaches of death, I always appeared very indifferent as to my Life, but in this evident danger, I could think of nothing elſe but how to ſave my ſelf. I floated for many hours by the means of my Plank, with ſuch a toſſing and turning over and o-

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ver, that I can't now think of it without horror: The Waves did ſo often plunge me under, and overturn me, that tho I held out as long as I could, yet at laſt I loſt both knowledge and thinking, and truly I knew not what became of me, nor by what means I was preſerved from death; I only remember that coming to my ſelf I opened my eyes, and found a calm Sea, I perceived an Iſle very near, and I felt my hands ſo clencht to the Plank, that I could hardly looſe them, and my fingers were ſo crooked that I could not by any means bring them to themſelves. the ſight of this Iſland encouraged me very much, and in fine, being come on ſhore, I drag'd my ſelf under a Tree, without thinking of any thing but languiſhing, and expecting death in a little time; I found under this Tree two fruits, about the bigneſs, and like in Colour to our Pomegranets, with this difference, that their taſt appeared to me much more delicate, ſubſtantial and nouriſhing; having eaten the firſt, my ſpirits recovered, and my heat grew light, and having eaten the ſecond I found my ſelf ſufficiently ſatisfied, but I was ſo bruiſed, that I was in great pain

to bear my self up, so I lay down and fell into so deep a sleep, that I was at least 24 hours before I awakt, after this sleep I found that I was not in the least a weary, I saw that my Cloaths were dry, and the Sun shone, and inspired me with a courage and hope; I found two other fruits, which I did eat, and having applyed my self to find out the Elevation of the Sun, I judged that I was 33 deg. Lat. South, but I knew not the Longitude; having rested my self again I resolved to advance into the Isle, to discover if there were any Inhabitants, I plainly saw the appearance of some ways, but they led into very thick Bushes, where I could not pass without stooping, which gave me very strange thoughts; having found a tree much higher than the rest, I thought that if I climbed to the top of it, I might discover some place or other, but as I got up I heard a great noise, and I saw two prodigious flying Beasts, which came to the top of the tree, obliged me to get down a little faster than I got up: Be not surprized at the name of Beast, which I here gave to the Birds, for they were so very large that I was frighted at them, and speak then

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as I thought. I got down with all the ſpeed imaginable, but I was no ſooner down, but heard ſo frightful a Cry, that I expected every moment to be devoured: In fine, coming to my ſelf, I reflected upon the miſery I ſaw my ſelf reduc'd to, I concluded that it were better to dye forthwith, than to ſeek to languiſh any longer, after all, I ſaid, there's a neceſſity that I dye by ſome means or other, and I cannot ſhun one danger, but run into a greater.

I then made a reſolute preparation for death, and remembring that my Father and Mother expir'd upon the Sea ſhore, I made th'ther, where I had left my Plank: I had ſcarce left my place but I was followed by a great number of Animals, which I could not diſtinguiſh from one another, nevertheleſs I had my judgment as ready as could poſſibly be expected upon ſuch an occaſion, I thought I ſaw certain kinds of Horſes, but with pointed Heads, and claw-footed, I can't tell whether theſe were not of thoſe Beaſts, which came to light upon the tree where I was, but they had Wings and Feathers. I ſaw certain kinds of great Dogs, and many other ſorts of Animals, which don't at all reſemble

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any that we have in *Europe*, they made great Crys ſo ſoon as they perceiv'd me, and as they approacht nearer and nearer they redoubled the Noiſe. I reſolved to defend my life, and took my Plank and began to exerciſe it, in turning and returning it, which made 'em very attentive, till two of the largeſt Beaſts approacht to come in with me, I turned to one of them, and ſtruck it ſo roughly that it ran back to the other Animals, which ſet 'em all on howling: I was ſeized with an extreme fear, at the redoubling of theſe terrible cries, and in great haſt took three fruits of the Tree which I have ſpoken of, and caſt my ſelf into the Water with my Plank; after having ſwam ſuch a diſtance as it was reaſonable enough for me to believe I was out of all danger: I turned my eyes toward the Iſle, and I ſaw upon the ſhoar all that great number of Animals which I fled from, part of them put themſelves readily to ſwim, and purſued me with that vigour and haſt, that they were not long before they came up to me, when I ſaw that I could not eſcape, I turned towards them, and preſented the end of my Plank to them, with ſucceſs hap-

happy enough, for as they preſt on to take and bite the end, they made me advance as faſt as themſelves, this management continued till I arrived at a ſmall kind of a little Iſle, which floated upon the Water; and which carried me away, ſwift enough to remove the means of my Enemies joyning me: they followed me nevertheleſs with a Courage, or rather with an encreaſed Rage, till they diſpaired of being able to come at me again; but at laſt my Iſle happening to ſtoop on a ſudden, they had time of coming up to me again: I ſcarce knew what to think, and began to make unprofitable reflections in deviſing the cauſe of the Immobility of the Iſle, whoſe motion had been ſo favourable to me, I ſaw four of thoſe great flying Animals which I have ſpoken of, which came to the aſſiſtance of the others, when they were ready to fall upon me. I covered my ſelf with my plank, to avoid their firſt attacks, which were ſo rude that with a ſtroak with their Beak, they pierç'd it thro', 'twas then that my Iſle raiſing it ſelf, ſuddenly with an extreme impetuoſity ſhakt me, and threw me more than 50 Paces from it, I believed that it was a

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kind of Whale, which Naturaliſts mention: For one of theſe monſtrous Birds placing her ſelf upon its back, thruſt her Talons into its fleſh, it lifted it ſelf up as I thought, above one hundred Cubits out of the Water, with a noiſe as terrible as that of Thunder. This toſs wholly conquer'd my ſpirits, ſo that I knew not what became of me then, but my crooked fingers were the cauſe that I quitted not my Plank; being a little come to my ſelf, I ſaw the Creature which bounded, and it caſt water out of its Noſtrils, with horrible hiſſings; and afterwards ſunk down again, clear under the water.

The Birds which purſued me were retired, ſo that I found my ſelf alone in the midſt of the water, without any other aſſiſtance than my piece of Wood, and without any other thought than that of death, which I well ſaw could not be avoided; I was ſo ſpent with the Fatigues which I had undergone, and ſo incommoded with the water which I had ſwallowed down, that no one would think humanity capable of reſiſting ſo great Evils in this Eſtate, I remembred my fruits and eat two of them, after which I found it impoſſible to avoid ſleeping, ſo that I

was

was oblig'd to turn me upon my plank, with my face upwards, to be in ſome manner without danger of being ſtrangled by the waters. I cloſed my eyes, and knew not how long I tarried in this poſture, but I wakned at laſt by the rays of the Sun, which darted very bright upon my face; and I found that I was driven by the Wind *North-Eaſt*, with great ſwiftneſs, altho the Sea was pretty ſmooth. I thought my heart and mind in a very calm poſture; and a little after I found my ſelf very near a Country, whither the Wind had driven me; my crooked fingers were ſo clinched to my plank, that I had much ado to diſentangle them to get upon ſhore; my Cloaths were ſo heavy with the water which they had drunk up, that I could ſcarce carry them, the toſſing of the Sea, and ſalt water which I had drank, had ſo diſtemper'd my head, that I found much ado to endure it; *I* was like a man, whom the exceſs of Wine, or many turnings had made giddy, and rendred incapable of doing any thing to the purpoſe, all that *I* could do was to trail my plank at a certain diſtance, where *I* layed me down and ſoon fell a ſleep, my ſleep in ſome meaſure ſetled my

my Brain, and dryed my cloaths, which *I* rub'd to make 'em less incommodious; *I* remembred *I* had yet one of these fruits which *I* have spoken of, and having eaten it, *I* perceived that want of nourishment was the principal cause of my extreme weakness; *I* then advanced to seek out something else, and after having marched about 200 Paces *I* found many Trees, but *I* perceived no fruit, which made me fall into a profound raving, tho *I* forbore not all the time to march on, and as *I* went, *I* lookt downwards, and saw two fruits upon the Earth, which were covered with leaves, I took 'em as a *present from Heaven*, and after I had eaten one of them, I perceiv'd my strength to encrease, which encouraged me to advance on my way, and to examine the place where *I* might be, which *I* found to be about 35 deg. *South*: *I* saw many signs which perswaded me that the firm Land was not far off, the water was very fresh. The Winds blew South, and *I* remarkt that they were very much interrupted; *I* even perceived certain extraordinary Vapours, in a word, *I* flattered my self that *I* saw some appearence of a Country, and endeavouring much to get forward, *I* found a

Tree

Tree laden with great fruit, whoſe branches were bowed down to the Earth; the place was all tapiſtred with Flowers of divers colours, and perfumed with very agreeable Odours; as ſoon as *I* had eaten of this fruit *I* fell into a great benumneſs, and *I* was ſo affected, that in looking upon all things about me, *I* could ſee nothing diſtinctly: A little time after *I* heard many howlings of Beaſts, which ſeemed to be very near me, and *I* ſoon perceived Seven, which were of the bigneſs and colour of our great Bears, beſides that every Paw appeared as bigg as their whole Head, they approacht me, and retired many times without touching me, but at laſt, they came up all together, on purpoſe to devour me, and *I* was all bloody, when two great Birds of the form of thoſe which *I* have mentioned above, came to light upon theſe Animals, and obliged them to retire, and to hide themſelves in the next Caverns they could meet with: The Birds perſued them, but catching none of them, they came back to me, and after having given me ſome wounds with their Talons, one of them ſeized me between her

two feet, and lifted me up very high in the Air; The Girdle that *I* had went many times about me, and ſav'd my life, by keeping me from being pierced into the Entrails, however *I* was in continual fear; after a long way theſe animals reſted themſelves upon a Rock, where that which carried me ſet me down, and the other ſeiz'd me after the ſame manner that the firſt did. *I*n fine, the pain that they put me to, became inſupportable, and having caſt me into a kind of diſpair, *I* threw my ſelf vigorouſly upon his neck, and found ſtrength enough to tear out his eyes with my Teeth, he fell at the ſame time into the water, and having let me go, *I* ſoon mounted upon his back, his Companion who flew before, to divide the Air, perceiving that the other followed not; and having ſeen us upon the Water, turned back and fell upon me, with a dreadful impetuoſity, he pitcht upon my ſhoulders, and ſtruck ſuch blows at me, as would have been mortal if they had hit me. *I* always kept a little Poniard at my Girdle, which *I* thruſt into his Belly with much ado, for theſe Birds are almoſt impenitrable, as we

ſhall

ſhall ſee afterwards, having two great Scales which environ them, and which defend 'em, like thoſe of Tortoiſes; whilſt I fought againſt this ſecond Enemy, the firſt ſlipt from under my Thighs, and got from me, which made me lay hold on one of the Claws of the laſt, by which he lift me up very high, and I held faſt for fear of falling, he cry'd terribly, and after having raiſed himſelf pretty high, he threw himſelf into the Sea again, and by the favour of this Element I had the liberty to caſt my ſelf upon his neck, and ſo got upon his back: He howled at the loſs of his blood, tumbled and turned himſelf after a thouſand ways to ſhake me off, and conſtrain me to leave him.

I thought then of nothing elſe but of holding him faſt, to hinder the effect of his effort, becauſe that my Plank which was my only aſſiſtance, being loſt, I ſaw no mean betwixt quitting him and periſhing: at laſt he ſtaied upon the Water without any other motion than an Ox, whoſe throat is cut, confeſſing by his ſtilneſs that I had overcome him, having then ſome leiſure to take breath and to think of my Wounds, I could

not

not distinguish any part in all my body which was not torn and bloody; my Cloaths were all rent, not one part escaping whole, the water of the Sea, altho 'twas very fresh in that place, yet was salt enough to cause such pain as made me lose my Senses. I apprehended sometime afterwards, that some Guards from the Sea saw part of this Combat, and that four were come in a little Shalop to see if they could know who I was, they believed me to be without Life, and drew me into their Boat as a dead man, who had expired in his Victory: as soon as they perceiv'd any motion in my heart, they put into my Mouth, Nose and Ears a Liquor, which soon made me open my Eyes, and see my *Benefactors*; they made me drink of a sort of Water, which gave me new strength, and recovered my Spirits; they washt my Body with an odoriferous Water, they anointed my Wounds and bound them up very Commodiously, having thus brought me out of danger, they pursued my Enemies, and having drawn the last into the Boat, they laid him at my feet, the other had still some motion; but explaining to them by signs that I had pluckt out his Eyes, they pursued

ſued him, took him, and laid him upon the other, with great marks of rejoycing, they returned to Land, from which they were diſtant about three hours rowing, and having brought me to ſhoar, they bore the two Fowls at my feet, wtih acclamations, like to thoſe they are uſed to make in their greateſt Victories.

CHAP. IV.

A Diſcription of the Auſtralian *World.*

IF there was any thing in the World which could perſwade me of the inevitable fatallity of humane things, and the infalible accompliſhments of thoſe events, the Chain of which compoſes the deſtiny of Mankind, it would certainly be this Hiſtory that I am writing; there is not on ſingle accident of my Life, which has not been ſerviceable either to direct or ſupport me in this new Country, where it was decreed I ſhould one day be driven. My often Shipwracks taught me to bear them; both Sexes were neceſſary for me under pain of being deſtroyed at my arrival, as I ſhall ſhow in the ſequel of my Story. It was

my

my good fortune to be found naked, otherwiſe I had been known to be a Stranger in a Land where no one wears any covering, without that terrible combat that I was obliged to maintain againſt the monſtrous Fowls I have before mention'd, and which brought me into great reputation amongſt thoſe that were wittneſſes of it, I ſhould have been forced to have ſubmitted to an examination, that would have been infallibly followed with my death. Infine, the more all the Circumſtances of my Voyages and perils ſhall be conſidered, the more clearly it will appear that there is a certain order of things in the fate of man, and ſuch a chain of effects that nothing can prevent, and which brings us by a thouſand imperceptible turnings, to the end to which we are deſtined.

The cuſtom of the Inhabitants of this Country is never to receive any perſon amongſt them, whoſe Humour, Birth and Country, they know not before: But the extraordinary Courge with which they had ſeen me fight; and the great admiration they conceiv'd at my reviving after it, made me without any inqueſt be admitted into the

neigh-

neighbouring quarter, where every one came to *Kiſs my Hands*: They would alſo have carryed me upon their Heads, the greateſt mark of high eſteem that they ſhow to any perſon; but as they perceived it could not be without incomoding me, ſo they omitted this ceremony. My reception being made, thoſe that had brought and comforted me, carryed me to the Houſe of the *Heb*, which ſignifies, a Houſe of Education; they had provided me a lodging, and all things neceſſary, with ſuch a diligence, as ſurpaſſed the Civility of the moſt poliſhed Europeans: I was ſcarcely arrived when two Hundred young *Auſtralians* came and ſaluted me in a very friendly manner; the deſire I had to ſpeak to them, made me call to mind ſome words that I had heard at *Congo*, and among others that of *Rimlen*, which I made uſe of, it ſignifies, *I am your Servant*, at this word they believed me to be of their own Country, and cryed out with great ſigns of joy, *Le cle, le cle*, that is, *our Brother, our Brother*, and at the ſame time preſented me with two fruits of a red colour, intermixt with blew, I had no ſooner eat them, but they refreſhed,

and

and ſtrengthend me very much; they gave me afterwards a kind of a yellow bottle of Liquor, that held about a good glaſs, which I drank with ſuch a pleaſure as I had never before felt: I was in this Country, and amongſt theſe *New faces, like a man fallen from the Clouds*, and I found it difficult to believe I truly ſaw what I did; I imagin'd to my ſelf ſometimes, that perhaps I might be dead, or at leaſt in a Trance, and when I convinced my ſelf by many reaſons, that I was certainly alive, and in my perfect ſences; and yet I could not perſwade my ſelf that I was in the ſame Country, or with men of the ſame Nature of our Europeans: I was entirely cured in fifteen days, and in five Months learnt enough of the Language to underſtand others, and to explain my ſelf to them. I have here therefore ſet down the beſt account of the *Auſtralian Territories* that I could get either by the relations of others, or cou'd deſcribe according to the Meridan of *Ptolemy*.

It begins in the three hundred and fortieth Meridian, towards the fifty ſecond degree of Southern Elevation, it advances on the ſide of the Line, in

forty

forty Meridians, until it comes to the fortieth degree. The whole Land is called *Huſt*: The Land continues in this elevation, about 15 degrees, and they call it *Hube*; from the fifteenth Meridian the Sea gains, and ſinks by little and little into twenty five Meridians, until it comes to the fifty firſt degree. And all on the weſtern ſide is called *Hump*: The Sea makes a very conſiderable Gulph there, which they call *Ilab*: The Earth afterwards falls back towards the Line, and in four Meridians advances unto the two and fortieth degree and a half; and this Eaſtern ſide is called *Hue*: The Earth continues in this elevation about thirty ſix Meridians, which they call *Huod*; after this long extent of Earth, the Sea regains, and advances unto the forty-ninth degree, in three Meridians, and having made a kind of ſemicircle in five Meridians, the Earth returns and goes on unto the thirtieth degree, in ſix Meridians, and this Weſtern ſide is called *Huge*. The bottom of the Gulph *Pug*, and the other ſide *Pur*; the Land continues about 34 Meridians, almoſt in the ſame elevation, and that is call'd the Land of *Sub*, after which the Sea riſes, and ſeems to become higher than ordi-

dinary, wholly overflowing the Earth, and falls again by little and little towards the Pole, the Earth by degrees giving way unto the sixtyieth Meridian, on this side are the Countries of *Hulg*, *Pulg*, and *Mulg*; towards the fifty fourth degree of elevation, appears the mouth of the River *Sulm*, which makes a very considerable Gulph: Upon the borders of this River live a people which are very like the *Europians*, who are under the Obedience of many Kings.

This is all that I can have a certain knowledge of, as to that side of *Australia*, which is towards the Line; it is limited towards the Pole, by prodigious Mountains, much higher and more inaccessible than the *Pirhenean*, which separate *France* from *Spain*; they call them *Ivas*, and they begin towards the fiftieth degree, falling insensibly, for sixty five Meridians, unto the sixtieth degree, and then rising again unto the forty eighth, and returning afterwards unto the fifty fifth degree, after which it rises to the forty third, and then ends in the Sea.

At the foot of these Mountains they distinguish these following Countrys; *Curf*, which extends it self from the Mountains unto *Huff*; afterwards *Curd*; then

then *Gurf*, *Durf*, *Jurf*, and *Surf*, which laſt ends in the Sea. In the middle of the Countrys, between the Mountains and the *Auſtralian* Coaſts lies *Trum*, *Sum*, *Burd*, *Purd Burf*, *Turf*, and *Pulg*, which joyns to the Sea. Thus the Auſtralian Territories contain twenty ſeven different Countries, which are all very conſiderable, and are altogether about three thouſand Legues in length, and four or five hundred in breadth.

The Vally which is on the other ſide of the Mountains is ſometimes twenty degrees broad, and ſometimes but ſix only, it is parted by two Rivers, which are very broad at the mouth, one of which runs to the Weſt, and is called *Sulm*, and the other to the Eaſt, named *Hulm*.

The length of this Country is about eight hundred Leagues, and its breadth ſix hundred in ſome places, but in moſt but three. All this vaſt Land is called *Fund*; and is under two or three Governors, which very often make cruel Wars, one againſt the other. But what is moſt ſurprizing in the *Auſtralian* Dominions, is, that there is not one Mountain to be ſeen; the Natives having levelled them all. To this prodigy may by added the admirable uniformity

mity of Languages, Cuſtoms, Buildings, and other things which are to be met with in this Country. 'Tis ſufficient to know one Quarter, to make a certain judgment of all the reſt; all which without doubt proceeds from the nature of the people, who are all born with an inclination of willing nothing contrary to one another; and if it ſhould happen that any one of them had any thing that was not Common, 'twould be impoſſible for him to make uſe of it.

There are fifteen thouſand *Sezains*, in this prodigious Country: Each *Sezain* contains ſixteen quarters, without counting the *Hub*, and the four *Hebs*; there is twenty five houſes in each quarter, and every houſe has four apartments, which lodge four men each; ſo that there is four hundred houſes in each *Sezain*, and ſix thouſand four hundred perſons; which being multiplied by fifteen thouſand *Sezains*, will ſhew the number of the Inhabitants of the whole Land, to be about fourſcore and 16 Millions, without counting all the Youth, and Maſters lodged in the *Hebs*, in each of which there is at leaſt eight hundred perſons; and as in the fifteen thouſand *Sezains*, there is ſixty thouſand *Hebs*, ſo the young men,

men, and the Masters that teach them, will be found to amount to near forty eight millions.

The great House of the *Sezain*, which they call the *Hab*, that is, the House of elevation, is built only with diaphonous and transparent Stones, like to our finest Crystal, only these Stones are diversified with a prodigious quantity of Figures of all sorts of colours, very fine and lively, which by their infinite variety form sometimes Images of Mankind, sometimes represent the Fields in all their Beauty, and sometimes Suns and other Figures, of such a vivacity, as can never be too much admired. The whole Building is without any Artifice, except the curious cut of this Stone, with Seats all round it, and sixteen great Tables of a much more lively red than that of our scarlet.

There is four very considerable Entrances, that answer to the four great ways upon which it is situate: All without is filled with very rare Inventions. They ascend unto the top of it by a thousand steps, upon which there is a kind of Platform, that will easily contain forty persons. The Pavement of this stately House is much like our Jasper, but the colours thereof are much more lively

and are also full of Veins, of a very rich blew, and a yellow which surpasses the brightness of Gold: No one for a constancy lives in it, but each Quarter take their turns to supply the Tables for the refreshment of Passengers. This great House is built in the middle of the *Sezam*, and is about an hundred paces daimeter, and three hundred and thirty in circumference.

The House of the four Quarters by them called *Heb*, which is the House of Education, is built of the same Stone that the *Hab* is paved with, except the Roof of it, which is made of a transparent Stone, through which the Light enters into it.

The Pavement of it something resembles our white Marble, but is intermixed with a most lively red and green. This fine Building is divided into four quarters, by twelve great Crossings, which are made like four Semi-diameters: It is about fifty paces diameter, and about an hundred and fifty three paces in circuit. Each Division is allotted to the Youth of that Quarter it belongs to; and there is at least two hundred Children, whose Mothers, as soon as they have conceived of them, enter there, and depart not till

till the Children are two years of age, and then they go out, leaving them to the Care of certain young men, who are there on purpose to instruct them. These young men, whereof there is a very great number, are divided into five Companies.

The first are employed in teaching First-Principles, of which there are six Masters. The second make it their business to give the common Reasons for Natural things, among which there are four Masters. The third are such as are permitted to dispute, of whom there is two Masters. The fourth are such as can compose, and they have but one Master. The fifth and last are those that expect to be chose for Lieutenants, that is, to fill the place of the Brethren that retire from the World, of whom I shall give a particular account afterwards.

These are the peculiar Officers of each Quarter, which contribute to the maintenance and educating part of the World, and they carry very regularly every day what is necessary for their subsistence, when they go to the Conference held in the House.

The common Houses, which they call *Hebs*, that is, the Habitation of Men, are

in number twenty five in each Quarter, each Houſe twenty five paces diameter, and fourſcore paces in circumference. They are divided like the *Hebs*, by two great Walls, which make four diſtinct ſeparations, and end each at an Apartment. They are built with white Marble, like the Pavement of the *Hebs*, except the croſs Bars of the Windows, which are of the ſame Cryſtal with the *Habs*, for the conveniency of giving Light to them. Each Apartment is inhabited by four perſons, whom they call the *Cle*, that is, *Brethren*. There is nothing to be ſeen in theſe Buildings but four kinds of Benches, which ſerve them to reſt themſelves on, and ſome Seats for the ſame uſe.

The Partitions that they call *Huids* are near three hundred paces in circumference, and ſixty five in diameter: The Figure of them is perfectly ſquare, and they are divided into twelve curious Allies, each of which goes round the Apartments, with a ſquare place in the middle that is ſix paces diameter.

The three firſt and greateſt Rows are beautified with Trees, which bear ſuch Fruits as are in great eſteem amongſt them. Theſe Fruits are as big as the Cal-

Callebashes of *Portugal*, which are seven or eight inches diameter. The inside of them is red, and of a more exquisite taste than any of our most delicate Meats, one of which Fruits is sufficient to satisfie four men, though never so hungry.

The next five are also planted with Trees that bear Fruits of a charming yellow, full of a most substantial Juice, which is very refreshing: The Liquor of one of these Fruits will quench any ones thirst; and their custom is to drink three of them at a Meal.

The four last rows are filled with little Trees, which bear a Fruit about as large as a Pippin, of a bright purple; its smell is very fine, and so extraordinary the taste, that I can compare nothing to it, that we eat in *Europe*. This Fruit hath a Propriety of causing Sleep according to the proportion they eat thereof, some of which they are accustom'd to eat every night, and if they eat but one, they are sure of sleeping three hours.

In each Alley they dig two Furrows of an indifferent depth, in which there grows Roots that bring forth three sorts of Fruits, one of which is not unlike our Melons; the second are as big as Boonchretins, but of a lovely blue; and the third

third much resemble the *Spanish* Gourd, but the colour and taste are very different.

These Fruits are equally in use throughout all parts of this vast Country for their nourishment. They have no Ovens, nor any way to bake any Meat for them: They neither know what Kitchin, or Cook means; their Fruits fully satisfie their Appetite, without ever the least offending their Stomachs; they also make them strong and vigorous, and do not overcharge them, or cause any digestion, because they are perfectly ripe, and have nothing green or crude remains in them.

There is a Tree in the middle of the Square which is higher than the rest, that bears a Fruit as big as our Olives, but the colour red, they call it *Balf*, or Tree of Beauty, whereof if they eat four, they become excessively gay and sprightly; if they eat six, they fall into a Sleep for twenty four hours, but if they exceed that number, they sleep eternally, which mortal sleep is preceded with all the signs of the greatest Joy and Pleasure in the World.

'Tis very seldom that the *Australians* sing throughout their whole lives, and never dance; but they have no sooner eat

eat this Fruit in ſuch quantity as I before ſpoke of, but they ſing and dance until Death puts a period to their exceſſive Mirth.

I ought not to forget, that all the Trees which I have ſpoken of are at all times full of ripe Fruits, Flowers, and Buds; we have an Image of this marvellous Fruitfulneſs in our Orangcs, but with this difference, that the ſeverity of our Winters and heats of our Summers very much injure them; whereas in this Country it is a very difficult thing to be able to obſerve any alteration.

From what I have ſaid, it is eaſie to imagin, that this great Country is plain, without *Foreſts*, *Marſhes*, or *Deſarts*, and equally inhabited throughout; nevertheleſs it deſcends ſomewhat towards the Line, and there is an inſenſible aſcention on the ſide of the Pole; but in four or five hundred leagues it gains at leaſt three in height.

There is a great quantity of Water that runs from the Mountains *Juads*, and the *Auſtralians* know how to conduct them ſo exactly, that they have brought them round all their *Sezeins*, *Quarters*, and *Apartments*, which contribute much to the fruitfulneſs of their Grounds.

The

The Descent which I spoke of is not only in respect to the Continent, but the Sea also, which is so shallow for three leagues, that it is troublesome to go with a Boat thereon; it is not upon the side of the shore a Fingers depth, and after a league it is not above a foot deep, and so on in proportion; from whence it is easie to conceive, that 'tis impossible to come to this Land from the Sea side, without the assistance of some few Rivers, which are only known to the Inhabitants of this Country.

This same Descent is the cause also that this whole Land is turn'd directly towards the Sun, to receive its Rays, and with so much advantage, that it is almost every where alike fertile; after such a manner, that we may say, the Mountains, which are over against its Pole, are so raised by Nature, and placed there, only to preserve this happy Country from the Rigours of the Sun. Besides, these terrible Bulwarks serve to stop the Rays of the Sun, and reflect them back to the fartherst parts of this Country; and 'tis upon this account that its *Inhabitants* rejoyce in the possession of a Happiness, which all the *Northern* People are destitute of, which is to have neither

ther excels of Heat in Summer, nor Cold in Winter, or rather to have properly neither Winter nor Summer.

This Proposition ought not to surprize the Geographers, who having divided the Earth into two equal parts, by the Equinoxial Line, place as much heat and cold on one side, as on the other, founded upon this Principle, that the proximity or distance of the Sun causes Summer or Winter throughout the whole Earth: But there are also Geographers which have corrected this Error, and without any knowledge of the *Australian* Land, have observed, that if this Principle was true, it must of necessity be always hotter in *Guinea*, and in the *Moluccoes*, than in *Portugal* and *Italy*, because the Sun is never so far distant: Which is contrary to the Experience of all those that have made a Voyage into that Country, who assure us, the greatest heats there are always in the Dog-days, and the greatest Colds when the Sun is in the Signs of *Aquaries* and *Pisces*, altho' it is farther from them when it is in *Capricorn*. It is therefore most certain, that Winter and Summer happen universally throughout all the Earth in the same time, altho' with great difference, according

ding to the different ſituations of the Countries. I ſay moreover, the nearneſs of the Sun contributes ſo little to the heat of the Earth, that if we do but narrowly obſerve it, we ſhall find when it is neareſt 'tis then that the leaſt heat is felt; for 'tis well known in *Europe*, that the Months of *May* and *June* are not ſo hot as *July* and *Auguſt*; and there is often Froſts in *June*, when the Sun is in its greateſt elevation; and ſcorching heats in *July*, when it is gone ſome diſtance from them; it is therefore ſome other cauſe than its Proximity that heats the Earth. It happens very often in its entire abſence, even at night, the heat is much greater than in the day, when it is preſent.

But to return to the *Auſtralians*, they know not what Rain is in this Country, no more than in *Africa*: Nor do they ever hear any Thunders & 'tis but very rarely that they ſee any fleeting Clouds. There is neither Flyes, nor Caterpillars, nor any other Inſect. There's neither Spider, nor Serpent, nor any venomous Beaſt to be ſeen. In a word, 'tis a Land full of Delicacies, which are not to be met with in any other part of the World, and which is likewiſe exempted from all the Inconveniencies that other places are troubled with.

CHAP.

CHAP. V.

Of the Conſtitutions of the Auſtralians, *and of their Cuſtoms.*

ALL the *Auſtralians* are of both Sexes, or Hermaphrodites, and if it happens that a Child is born but of one, they ſtrangle him as a Monſter. They are nimble, and very active; their Fleſh is more upon the red than Vermilian; they are commonly eight foot high, their Face pretty long, Forehead large, their Eyes in the upper part of their Heads, and Mouth ſmall, their Lips of a deep red coral, Noſe more enclined to be long than round, and Beard and Hair alway black, which they never cut becauſe they grow but little; their Chin is long, and turns a little up again; their Neck ſlender; their Shoulders large and high; they have very little Breaſts, placed very low, a little redder than Vermilian; their Arms are nervous and their Hands pretty broad and long; they have a high Cheſt, but flat Belly, who appears but little when they are big with Child; their Hips high; their Thighs large, and Legs long: They are ſo accuſtomed to go naked, that they think they cannot ſpeak of covering themſelves without being declared Enemies to Nature, and deprived of Reaſon.

Every

Every one is obliged at leaſt to preſent one child to the *Heb*: But they bring them forth in ſo private a manner, that it is accounted a crime amongſt them to ſpeak of the neceſſary conjuction in the propagation of mankind.

In all the time that I was there, I could never diſcover how Generation-work was performed amongſt them; I have only obſerv'd, that they all lov'd one another with a cordial love, and that they never loved any one more than another. I can affirm, that in 30 years that I have been with them, I neither ſaw *Quarrel* or *Animoſity* amongſt them. They know not how to diſtinguiſh between *mine and thine*, they have all things in common amongſt them, with ſo much ſincerity and diſintereſtneſs, which charm'd me ſo much the more, becauſe I had never ſeen the like in *Europe*.

I always uſed to ſpeak what I thought; but I was a little too free in declaring what I did not like in their *Manners*, ſometimes to a Brother, ſometimes to another, even by maintaining with Arguments mine own Opinions; I ſpoke of their Nakedneſs with certain terms of averſion, which extreamly offended them. I one day ſtopt a Brother, and waggiſhly demanded of him, with a ſeeming earneſtneſs, where were the Fathers of thoſe Children that were a ready born, and told him, that I thought it ridiculous for them to affect ſuch a *ſilence* in that point. This Diſcourſe, and ſome others of the like nature, gave the *Auſtralians* a kind of hatred for me, and many of them having maintain'd that I was but half a man, had concluded, that they ought to deſtroy me, which would have been, but for the aſſiſtance of a venerable old man, *Maſter* of the third Order in the *Heb*, called *Suains*, who vindicated my cauſe ſeveral times in the Aſſemblies of the *Heb*; but ſeeing I ſtill maintained ſuch Diſcourſes as offended the *Brethren*, he took me one day *by my ſelf*, & ſaid in a very

Cold and grave Tone: *It is no longer doubted but thou art a Monſter, thy evil Genius and inſolent diſcourſe, hath made thee deteſted amongſt us. Some have a long time deſign'd to deſtroy thee, and had it not been for the Action which we our ſelves ſaw thee do, thou ſhouldſt have been put to death ſoon after thou arrivedſt here. Tell me freely, who art thou, and how cameſt thou here?* The fear that theſe words put me in, together with the obligation that I had to this Man, made me ingeniouſly declare my Countrey, and the Adventures that had brought me amongſt them.

The old Man teſtifyed a great deal of pity for me, and aſſured me, that if for the time to come I would ſhew my ſelf more reſerv'd in my Manners and Diſcourſe, what was paſt ſhould be forgotten. He alſo told me he ſhould live two years longer to ſupport me; and his Lieutenant being but Young, he would chooſe me in his Place. I know well, *ſays he*, That being arriv'd in a Countrey where thou ſeeſt many things contrary to what is practiſed in thine, thou haſt ſome reaſon to be ſurprized and aſtoniſhed; but as 'tis an inviolable cuſtom with us to ſuffer no half-Man amongſt us, as ſoon as we diſcover him either by his Sex or Actions; And altho' both Sexes ſave thee, yet thy manner of acting condemns thee, and therefore thou muſt correct thy ſelf, if thou wilt be ſuffered amongſt us. The beſt Council that I can give thee to that end is, that thou come without any fear, and diſcover all thy doubts to me, and I will give thee all the ſatisfaction thou canſt wiſh for, provided thou beeſt diſcreet. I promis'd him an inviolable fidelity: I ſwore I would be guided wholly by him; and proteſted that for the future I would keep ſuch a guard upon my ſelf, that I would offend no body. The Old Man accepted all my Propoſitions, and promiſed me he would ſerve me as a Father as long as I performed thoſe

promises I had made to him. *And to begin that strict Commerce that I intend to keep with thee*, continued he, *thou shalt know that having seen thy Combat, I could not without trouble be perswaded that thou wast but a half-Man. I saw afterwards that thou hadst all the Marks of a perfect Man, a large Forehead, a long Visage*; *and have still observed that thou reason'd upon many things: 'Tis these Considerations that perswaded me to defend thee against those Enemies that thou hast here made thy self. Now tell me how they live in thy Countrey, if all that Inhabit it are Men of Body and Mind like to thee; if Avarice and Ambition does not reign amongst them. In fine, explain to me the Customs and Manners of thy Countrey without any disguise*; *I demand this one Proof of that Fidelity and Sincerity that thou hast promised me.*

I was perswaded in the Condition I saw my self reduced to, that to dissemble was to expose my Life, wherefore I thought I was oblig'd to answer sincerely, and without giving him any cause of distrust: I gave him therefore a particular account of my Countrey according to the Rules of *Geography*: I made him understand the great Continent we dwell in, to which we give the Name of *Europe and Africa*; I extended my Discourse at large upon the different kinds of Animals, which those Countries produce; and this good Man admired nothing more than what we the most dispise, *Flyes, Insects, and Worms, &c.* And could not apprehend how such little Animals cou'd enjoy Life and arbitrary Motion. I made him a particular recital of the several things they were nourished by; from whence he concluded by a Reasoning, which our best Physitians have not been ignorant of, that it was impossible that we should be long liv'd. In which I agreed with him, and assured him 'twas very rare to see any person amongst us arrive to *an hundred years of Age*;

Age, but that Nature had seem'd sufficiently to provide for this defect, by means of Generation, whereby one Man and one Woman were able to beget ten or twelve Children. He slightly past-sed by this matter, pushed on with impatience he had to hear me upon others. I confest to him that both Sexes in one person was so rare amongst the *Europeans*, that such as happen'd to be born so, past for Monsters amongst them; and as for reasoning, I assur'd him that almost every one was taught it, and that there were publick Lectures made in many places. The Old Man interrupted me then. *Thou advancest too much*, said he to me, *take heed thou dost not cut thy self off, mingle not Contradictions with thy Relations; thou canst never reconcile the use of Reason with the exclusion of both Sexes in one person; and what thou addest, that many reason among you, and that they make publick Lectures in divers places, proves only that reasoning is banished from you.* The first fruit of reasoning is to know, and this knowledge on necessity carries us to two things. The first, that to be Man it is necessary to be entire and compleat. The second, that to this end it is necessary to be able to reason upon every thing that presents it self to us. Your pretended Men have not the first, since they are all imperfect; nor have they the second, since there's so few amongst them able to Reason. Canst thou say any thing against these Consequences? I answer'd him, that Reason taught us a Being was perfect when it wanted nothing that Constituted its Nature, and that therefore to add to it what good things another possest, would not render it more perfect, but rather make it Monstrous. *The Light of the Sun is* an admirable thing, *added I*, There is nothing more beautiful than this *Charming Creature*, by which we see all others, yet it could

never be prudent to say, that Man was perfect because he posseſt not this Rich Treasure of Light? It is necessary therefore first, to establish what Constitues the Nature and Perfection of Man, then we must certainly agree, and may Judge infallibly of those that are perfect, and such as are defective. Thou Argueſt Justly, replyed the *Old Man*, I'll convince thee therefore by thy own Principles. Thou knoweſt assuredly that *Man* is made of two things, a Body more perfect then that of other Animals, and a *mind more Clear and Bright*; the perfection of the Body employs every thing that a Body may and can contain without deformity; and that of the Mind requires a knowledge that extends to what ever can be known, or at leaſt a faculty of reasoning which may conduce to this extent of Knowledge. Tell me then, is there not more perfection in posseſſing solely what composes a Humane Body then in being endowed but with one half thereof? Now it it certain, that both Sexes are necessary for the perfection of an entire Man. Wherefore I have reason to say those that have but one, are imperfect. To which I answered, that we ought to consider Man as other Animals in respect to his Body, and that as an Animal cannot be called imperfect in its kind, because it is but of one Sex, so ever we cannot reasonably say, that Man is imperfect, because he also is but of one. And that on the contrary, the confusion of Sexes in the same person, ought rather to pass for a Monstrous thing, then for a degree of perfection. Thy Manner of Arguing *answer'd he* supposes you to be Just, as I presume you are, that is, *Beasts*; and if I cannot absolutely say you are such, tis because there remains upon you some Marks of Humanity; and as you seem to keep a kind of medium between Man and Beast,

I believe I do you no injury in calling you *half-Men*. As to what thou sayest added he, that we are like to Beasts in respect to our Bodies, 'tis a very great error to distinguish as thou dost between the mind of Man and his Body; the Union of these two parts are after such a manner that one is comprehended in the other; so that all the Powers imaginable cannot take any thing from Man, no not even from his Body, which is so absolutely Humane, that it can never agree with that of a Beast; and by consequence Man in whatsoever belongs to him, is perfectly distinct from Beast. My Old Man in this place seeing that I had a great desire to make some reply, permitted me: Therefore said I to him, *can it be deny'd that Man agrees with the Beast in what regards Matter, whereof the Bodies of each were formed? Is it not equally said of both, that they feel, they cry, and perform all the operations of their Senses?* *Yes*, said he, *it may be deny'd, and I formally do it.*

Man has nothing as Man, that agrees with the Beast; all the Chymerical Conceptions wherewith thou entertainest thy self are only defects of thy reasoning, which unites what cannot be joyn'd together, and disunities what is inseparable; for Example, when we say that Body in general equally respects Man and Beast; we mean that the word Body may be equally applyed to both, because of some Analogy there is in Common between them, yet however there is always a most essential difference between them. A Beast hath perfect Conformity only with another Beast, and that because their Sexes are separate, upon which account it is necessary, that they reunite for the propagation of their kind; But this Union can never be so perfect to make two Animals one perfect Being; neither can they continue long together, without being obliged to a Separation.

Wherefore it is necessary for them to seek again anew for themselves, and they live in a kind of Languishment while they are distant one from another. *As for us*, added he, *we are entire Men; wherefore we live without being sensible of any of these Animal Ardours one for another, and we cannot bear them spoke of without horrour: Our Love has nothing Carnal, nor Brutall in it; we are sufficiently satisfyed in our selves, we have no need to seek any happiness from without, and live contented, as you see we do.*

I cou'd not hear this man speak without reflecting on that great Principle of our Philosophy; that the *more perfect a Being is*, the less need it has of any Assistance from without.

I made some Reflections upon the Operations of the Sovereign Being: I concluded a Creature cou'd not better resemble him, then in acting simply and alone like him, in all its Productions; and that an Action which was perform'd by the concourse of two persons, cou'd not be so perfect as that which was made by one only. My Old Man perceived by the Suspension of my mind, that I began to be pleas'd with his Reasons; wherefore laying aside the rest of his Arguments, and changing the discourse, demanded of me, that in case two persons concurr'd in the production of the same Child, to which of them it belong'd to by right. I answer'd him equally to both; and alledg'd the example of many Animals, who made it appear by their reciprocal cares, that their young ones belong'd inseparably to each. But he with indignation rejected the example of Animals, and told me, *he would have no further Conference with me, except I wou'd omit making any farther use of it; because by that I confirmed him*, he said, *what he intended to prove to me, that our production savour'd more of Beast than man*, and therefore he might with

justice

juſtice look upon us as Half-Men. He added, *that this Mutual and Indiviſible Poſſeſſion was lyable to great difficulties, becauſe the Will of two cou'd never be ſo regulated, but one wou'd wiſh ſometimes what was contrary to the other, which wou'd undoubtedly produce many Conteſtations.* To which I anſwer'd, *There was great ſubordination in this poſſeſſion, and that the Mother and Child were both ſubject to the Father*; but the word Father being wholly unknown to the *Auſtralians*, I was obliged to expreſs it in ſuch terms as he might moſt probably underſtand me; he made me repeat it to him three times, and leaſt he ſhou'd not apprehend me, he explain'd to me what Idea he had conceiv'd of it: After which he was entirely perſuaded of the common opinion of the *Auſtralians*, that we cou'd not be Men, and cryed to himſelf with an extraordinary ſeverity, *O where is Judgment? Where is Reaſon? Where is the Man? Where is the Man?* which he repeated three times; I told him, *The Laws of the Country determined it ſo, and that it was not without foundation, ſince the Father being the Principle cauſe of Generation, it was to him, that the Iſſue that might be produced, ought principally to belong.*

Let us diſcourſe in order upon this matter, ſaid he, *Thou haſt advanced that the Father and Mother act together to produce it; thou haſt made me apprehend, that the Mother is the moſt nearly concern'd in it; from whence is it then that thou concludeſt the Father ought to be look't upon as the Principle Cauſe? If there is a precedency, why giveſt thou it to the Father, ſince the Mother ſeems to me to have the greateſt ſhare in it? Won'd it not be more reaſonable to look upon this pretended Father as the accidental cauſe, and the Mother, without whom it is impoſſible it ſhou'd have being, as the natural and chief Cauſe? But tell me freely, Is this Mother ſo tyed to the Father, that ſhe cannot unite her ſelf with any other Man?* I anſwered him with

a great deal of sincerity, *That it was not only possible, but that it often happened.* If so replied he, interrupting me, *He that takes the Title of Father can never be certain he is effectively so; nothing is more ridiculous therefore, than to look upon him as Principal Cause, who has concurr'd in the producing a Child, since it is always uncertain, whether it was his or no; and you cannot without Injustice, take this Quality from that of the two persons that you call Mother, to speak justly of things as they are in themselves.* I found my self shock't by the Discourse of this Old man; and altho I cou'd not consent to his Reason, which overturn'd all our Laws, I cou'd not hinder my self from making a thousand Reflections, and confessing that they treated that Sex with too much severity, from whom all Mankind receiv'd so many obligations: My thoughts furnished me then with an hundred reasons to maintain what my Philosopher had asserted; I found my self forc'd to believe that this great power which man had usurped over Woman, was rather the effect of an odious Tyranny, than a Legitimate Authority.

The first part of my proposition being found void, we entred upon the second, which was in respect to the understanding of the *Europeans*; but my Old Man spoke of it very briefly, thinking I had said all that I cou'd upon the first head. *I doubt no longer now,* said he, *what you* Europeans *are, it is a point which is fully clear'd. Nevertheless,* added he, *as it cannot be deny'd, but thou hast shewn something extraordinary both in thy Courage and Reasoning; so it is necessary that I know from whence it might proceed*: *I assured him, that what he had seen me do in the Combat, was rather an effect of my despair than courage*: *That we had no such Fools to engage with amongst us, but that Men fought sometimes amongst themselves, till they had utterly*

destroy'd one another. They are exactly like the * Fondins, said he, *and as I was going to proceed: Thou hast*, added he, *been with us long enough to know us, and to be perswaded of the wisdom of our Conduct.* This word Man which carries with it so necessary a consequence of Reason and Humanity, obliges us to an Union which is so perfect amongst us, that we know not what Division and Discord is; wherefore thou must confess, either that we are more than Men, or that we are less than Men, since that you are so far from our perfection. To which I answer'd it could not be deny'd but that the divers Climates contributed much to the different Inclinations of their Inhabitants; that from thence it happen'd, that some were more eager, others more calm, some dull, others quick, which diversity of Temperaments was the ordinary cause of Divisions, Wars, and all other Dissentions, which arm Men against one another; but he laught at this Reason, maintaining, That man as man, could never cease to be man, that is, humane, reasonable, affable, without passion, *&c.* because 'tis in this, that the nature of man consists; and as the Sun cannot be a Sun when it does not give light; so a man cannot be a man but he must differ essentially from Beasts, in whom Madness, Gluttony, Cruelty, and other Vices and Passions are a consequence of their imperfect and defective Nature, that he who was the Subject of these Defaults, was no more than a vain and deceitful Image of a Man, or rather a true Beast.

* A kind of *Barbarians* who border'd upon the *Australians.*

I confess, that I could not hearken to this Discourse without admiration! and nothing ever edify'd me more than this purity of Morals, inspir'd by the only light of Nature and Reason. My Philosopher

losopher having ask'd me what I thought of that way of Reasoning? I answered, *That indeed my mind had been cultivated by Study, and that nothing was omitted in my Education, that might carefully inform my Judgment.* Upon which he demanded, if the like care was not equally taken throughout the World, and having answered that indeed, he had more to say upon that point; he included after his common manner; this Irregularity caus'd many disorders, disputes, heats and complaints, because he that knew least (seeing others above him which knew more) esteem'd himself the more unhappy, that Birth had made all alike. *As for us,* added he, *we make a Profession of being all Equal, Our glory consists in being all alike, and to be dignify'd with the same Care, and in the same manner; all the difference that there is, is only in the divers Exercises to which we apply our selves, so as to find out new Inventions, that the Discoverers may contribute them to the Publick Good.* After this, he spoke to me of *Habits,* which he call'd Superfluities amongst the *Europeans,* and I assur'd him, that they had as great an horror amongst them to see a Person Naked, as the *Australians* had to see them in Cloaths; I alledg'd for Reasons of this use, Modesty, the Rigour of the Season and Custom.

To this, as I remember, he answered, *That custom so much prevails upon your minds, that one would believe every thing necessary that you practice from your Birth, and that you can't change a Custom without as great a violence as changing your own Nature.* I replyed, by insisting upon the Reason of divers Climates, and told him, *That there were some Countries amongst the* Europeans, *where the Cold was insupportable to the Body, which was more delicate than that of the* Australians, *and that there were some that even dy'd upon it, and that it was impossible to subsist without Cloaths:* In fine, I told him, *That the weakness of the nature*

of

of either Sex was such, that there was no looking upon one that was Naked without Blushing, and Shame, *and without being sensible of such Emotions, as* Modesty *oblig'd me to pass over in silence.*

Is there a Consequence in all that thou hast advanc'd (said he) *and from whence can this custom come? Is not this to father upon all the world what is contrary to Nature? We are* Born Naked, *and we can't be cover'd without believing that 'tis shameful to be seen as we are; but as to what thou say'st concerning the* Rigour of the Seasons, *I can't, nay, I ought not to give any credit to it; for if this Country is so insupportable, what is it that obliges him that knows what Reason is, to make it his Country? must not he be more silly than a Beast, that will tarry in those places where the Air is mortal at certain Seasons.*

When Nature makes an Animal, it gives him the liberty of Motion to seek what is good and avoid that which is evil. How opinionative then is man to stay where he is threatned on all sides, and where he must be in a Continual Torment to preserve himself? Certainly he must have lost all his senses, if ever he had any; as for the weakness which thou calls *Modesty*, I have nothing to say to it, since thou confessest with so much sincerity that it is a fault, 'tis truly a great weakness which will not permit us to look upon one another with resenting the *Brutal Motions* which thou speakest of. Beasts continually see themselves and one another, but this sight causes no alteration in them: How then can you who believe your selves of a Superior order to them be more weak than they? or else it must be that your Sight is weaker than that of Animals, since you can't see through a single *Covering* what is under; for there are some of them that can even penetrate through a Wall; this is all that I can Judge of those of thy Country, because thou tellest me they have some *Sparks of Reason*, but

but they are ſo weak, that inſtead of enlightning them, they only ſerve to conduct 'em more ſurely in their Error. If 'tis true that their Country is inhabitable, at leaſt that they make uſe of *Cloath and Covering* for the ends thou haſt mention'd, they are juſt like thoſe perſons who inſtead of getting away from an Evident danger, reaſon finely how they may preſerve themſelves, by covering themſelves without avoiding the occaſion; but if it be true that Cloaths render you wiſe in the Eyes of one onother, I know not how to compare you better than to little Children who no more know an Object when once it is vail'd.

As for me I rather believe that 'tis deformity amongſt you which made you firſtinvent cloathing, andthat it not only authorizes it now but alſo continues it; for there is nothing in a Man *finer than himſelf* when he is without defects, and has all the Natural Qualities which concur to his entire perfection.

I harkned to this man rather as an *Oracle* than a Philoſopher;all the propoſitions which he advanced were backt with ſuch *Invincible Reaſoning*. He ſaid no more on this point, but without giving me time to anſwer, he paſt to that of Covetouſneſs.

I early perceived that he knew no more of it but the Name, for having deſired him to explain what he ment by it, I underſtood that his Idea of it, was a *weakneſs of mind*, which conſiſted in heaping up fine things without any profit.

All the *Auſtralians* forſake ſomethings that are neceſſary for their entertainment, but they know not what it is to heap up, nor to keep any thing againſt *to Morrow*, and their manner of living thus may paſs for a Perfect Image of the State that man at firſt enjoyed in Paradiſe.

As for *Ambition*, he had a groſs Idea of it; but he defin'd it a deſire of mens being elevated above others.

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I told him that in *Europe* they held it for a Maxim, that the *Multitude* without any order begat confuſion, in which there was no guſt of the good things in Life, and that Order ſuppos'd a *Head*, to which all others were ſubject. From hence the Old Man took occaſion to explain a Doctrine, of which I indeed conceiv'd the meaning; but 'tis impoſſible to diſcover the Knowledge of it to others in ſo ſtrong and powerful terms as theſe which he made uſe of to make me underſtand it. He ſaid, that it was the Nature of Man *to be born and live free*, and that therefore he could not be Subjected without being diſpoil'd of his Nature; and that in ſuch a ſubjection Man was made to deſcend below Beaſts, becauſe a Beaſt being only made for the ſervice of Man, *Subjection was after ſome manner Natural to it.* But one man could not be born for the ſervice of another Man; a Conſtraint in this Caſe would be a ſort of violence which would even degrade a Man after a certain manner from his proper Exiſtence; he enlarged much to prove that the Subjection of one Man to another was a Subjection of the humane Nature, and making a Man a *ſort of Slave to himſelf*, which Slavery implyed ſuch a Contradiction and violence as was impoſſible to conceive. He added that the *Eſſence of Man conſiſting in Liberty*, it could not be taken away without deſtroying him, and therefore he that would take away anothers Liberty, did tacitly bid him to ſubſiſt without his own Eſſence.

Our Conference laſted above *four hours*, and if the hour of publick Aſſembly had not interrupted us, we were in a diſpoſition to have diſcours'd much longer. I entred the *Hab* with a mind full of all the reaſoning which I had heard, admiring the Knowledge and great Light wherewith this People were endu'd. The ſtrength of this Mans Reaſons *ſuſpended my Senſes*, and I paſt the time of this Aſ-

ſembly in a kind of an Aſtoniſhment; it ſeem'd to me that *I ſaw things after another Faſhion than before*: I was for above Eight Hours, as it were forc'd to make continual Compariſons *betwixt what I was, and what I ſaw; I could not but admire a Conduct ſo appoſite to our defective one, that* I *was aſham'd to remember how far we were from the perfection of theſe People.* I ſaid in my ſelf, can it be true that we are not all made Men? but, added I, *If it is not ſo, what is the difference of theſe People from us? They are by the ordinary ſtate of Life elevated to a pitch of a Vertue which we cannot attain but by the greateſt efforts of our moſt noble Ideas. Our beſt Morality is not capable of better Reaſoning*, nor more exactneſs, than what they practice Naturally without Rules, and without Precepts; this *Union which nothing can alter, this diſtance from Worldly Goods, this inviolable Purity*; in a word, this adherence to ſtrict Reaſon, which unites them amongſt themſelves, and carries them to what is good and juſt, can't but be the *Fruits of a conſummate Vertue*, than which we can conceive nothing more perfect; but on the contrary, how many Vices and Imperfections are we not ſubject to? *This inſatiable thirſt after Riches, theſe continual diſſentions, theſe black Treaſons, bloody Conſpiracies, and cruel Butcheries*, which we are continually exerciſing towards one another; don't theſe things force us to acknowledge that we are guided by Paſſion rather than Reaſon? Is it not to be wiſht that in this Eſtate, one of theſe Men which we may call *Barbarians* would come to diſabuſe us, *and appear in ſo much Vertue as they practice purely by their Natural Light*, to confound the Vanity which we draw from our pretended Knowledge, and by the aſſiſtance of which we only *live like Beaſts.*

CHAP.

CHAP. VI.

Of the Religion of the Auſtralians.

THere is no Subject more curious and ſecret among the *Auſtralians*, than that of their Religion; 'tis a crime of Innovation even to ſpeak of it, either by Diſpute or a Form of Explanation; even the Mothers do with the firſt Principles of Knowledge, inſpire into the Child that of the *Hab*, that is to ſay, *incomprehenſible*. They believe that this Incomprehenſible Being is every where, and they have all imaginable Veneration for him, but they recommend carefully to the young Men to Adore him always, without ſpeaking of him, and they are perſwaded that it was a very great Crime, to make his Divine Perfections the Subject of their Diſcourſes, ſo that one may in a manner ſay, that their great Religion is not to ſpeak of Religion. As I had been brought up in Maxims very different from theirs, I could have no guſt in a Worſhip without Ceremonies, nor accommodate my ſelf to a Religion where I never heard the Name of God mentioned. This cauſed great diſquiet in me for ſome time, but at length I diſcover'd my troubles to my Old Phyloſopher, who having heard me, took me by the hand, and conducting me into a Walk; he ſaid to me with a very gave Air, *Is it poſſible that you ſhould be more a Man in the knowledge of the* Hab *than in your other Actions; open thy Heart, and I promiſe thee to conceal nothing from thee.* I was raviſht to find ſuch a favourable opportunity to learn the particular Faith of theſe People: I then told my Old Man, that we had two ſorts of the Knowledge of God in *Europe*, the one Natural, the other ſupernatural, Nature inſtructed us that there

was a Soveraign Being, the Author and Preserver of all things: I can see this Truth, *added I*, with my Eyes, *when I behold the Earth view the Heavens, or reflect upon my self*; when I see such things as are not made but by a Superiour Cause, I am obliged to acknowledge and adore a Being, which cannot be made, and which made all things else. When *I* consider my self, *I* am assured that *I* could not be without a beginning, therefore it follows, that a person like me would not give me to be, and by consequence this puts me upon seeking out a first Being, who having had no Beginning, must be the Original of all other things. When my Reason conducted me to this first Principle, *I* concluded evidently, that this Being cannot be limited, because limits suppose a necessity of production and dependance.

The Old Man interrupting my discourse in my last words, told me with many *fine Remarks*, that if our *Europeans* couldform this reasoning, they were not altogether depriv'd of the most solid Knowledge; *I always reasoned thus with my self*, added he, *as thou hast done, and altho' the way of ariving to this Truth by these kind of Reflections, be extreamly long, yet I am perswaded that 'tis feasible. I confess nevertheless that the great Revolutions of many thousand Ages may have caused great Alteration in what we see; but my Mind permits me not from hence either to conceive an Eternity, or apprehend a General production without the* Conduct of a Soveraign Being, who is the Supream Governour; for this would be an Abuse upon him, and *charge him with Error amongst a thousand Revolutions, if we averr that all we see, happned by the fortuitous rancounters which have had no other principles but that of local motion and the justling together of little small Bodies. This is to perplex one's self in such difficulties*

difficulties as we can never resolve, and to put us in danger of committing an Execrable Blasphemy; this is to give to the Creature what belongs to the Creator, and by consequence to repay him with an insupportable ingratitude to whom we are obliged for what we are and have, Even at what time we conceive that the Eternity of Atoms is possible; it is certain the contrary opinion is no less, not to say more probable. This would be as wilful a Crime as to admit that Atoms are capable of sentiment and knowledge. 'Twas these Considerations that oblig'd us about 45 Revolutions since, to suppose a first Being, and to teach it as the foundation of all our Principles, without suffering that any one should teach any Doctrine which should oppose this Truth. I harkned to the discourse of this Man, with all the attention that I was capable of; the Grace with which he spoke, and the weight which he gave to his words, perswaded me no less than his reasons; but as I saw he was about to ask me a new Question, I prevented him, and said, *That altho one shou'd grant the Eternity of these little Bodies, we have spoken of,* yet they *could never frame this World, and diversify it as we now see it, according to this indisputable principle; things continuing in the same State, cannot produce other things different from them.* Thus these *Atoms* having no difference amongst themselves but Number and plurality, could only make formless Heaps, and of that same Quality with themselves. *That which is most difficult to certain mind,* (said he,) *is the great Obstruction of this Being of Beings, which is no more discoverable than if he was not at all; but I found this reason of little weight, because we have many others which oblige us to believe that he is too far above us to manifest himself to us otherwise than by his works; If his Conduct was particular, I should be at a loss to perswade my self that it was his, since an universal Being ought to act after an universal manner.*

But if it be true, replyed I, that you cannot doubt of a firſt and Sovereign Origine of all things, why have you not eſtabliſht a Religion for to adore him? The *Europeans* who have ſuch a knowledge of him as you have, have *Set hours for his Worſhip*, they have Prayers to call upon him, and Praiſes to Glorify him with, and his Commandments to keep; you ſpeak very freely of that *Hab*, ſaid he, interrupting me; yes without doubt anſwered I, tis a Subject moſt agreeable and entertaining to us, for we ought to find nothing more delightful, than to ſpeak of him on whom we abſolutely depend for Life and Death; nothing is more juſt and neceſſary ſince 'tis by this only that we can Execute our remembrance of him, and our reverence towards him.

There is nothing more reaſonable than that, reply'd he; but are your opinions the ſame touching this *incomprehenſible*. There's a few, anſwered I, which think not the ſame, in relation to Sovereign perfections. *Tell me poſſitively and clearly*, ſaid he, *with eagerneſs, what do your* reaſonings upon this Divine Being liken him to? I confeſt ſincerely that our opinions were divided in the concluſions which every one often drew from the ſame principles: this cauſes many ſharp *conteſtations* from whence there often ariſes the moſt envenom'd Hatreds, and ſometimes even bloody Wars, and at other times Conſequences no leſs fatal.

This good Old Man replyed very briskly, that if I had made any other Anſwer, he would have had no further Conference with me, but ſhould have had the greateſt Contempt for me; for, *ſaid he*, 'tis moſt certain that *Men cannot ſpeak of any thing thats incomprehenſible, without having divers Opinions of it*; nay even ſuch as are even contrary one to another.

ther. One muſt be blind, *added he*, to be ignorant of a firſt Principle, but one muſt be *Infinite like him*, to be able to ſpeak exactly of it; for ſince we know it is Incomprehenſible, it naturally follows, that we can only ſpeak of it by conjecture; and that all that may be ſaid on the Subject, may perhaps content the Curious, but can never ſatisfy the Reaſonable Man. And we better approve of an *abſolute ſilence in the Matter*, than to expoſe our ſelves by putting off a many falſe Notions concerning the Nature of a Being, which is elevated ſo very much above our Underſtandings. We Aſſemble therefore together in the *Hab*, only to acknowledge his Supream greatneſs, and adore his Soveraign Power, and leave *each Perſon to their liberty of thinking what they pleaſe*: But we have made an Inviolable Law, never to ſpeak of him, for fear of engaging our ſelves by diſcourſe in ſuch Errors as might offend him. I leave it to the Learned to judge of a Conduct ſo extraordinary as this is, *never to ſpeak in any manner of God*. All that I can ſay of it is, it impreſſes on the Mind an admirable *reſpect for Divine things*, and produces amongſt us ſuch an Union, of which we meet with no Example any where elſe. As I perceived the hour of *Hab*, would ſoon oblige us to part, ſo I preſt him the more earneſtly to tell me what were the Opinions of the *Auſtralians* concerning the *Nature of the Soul*; wherefore he explain'd to me their Notions upon this Subject, but he did it in ſo elevated a manner, that I could retain but little that he ſaid to me of it, altho' whilſt he was ſpeaking, I after ſome manner or other apprehended all his Idea's.

They

The moſt eſſential of their Opinions touching Matter, as near as I can remember, runs upon the Doctrine of an *Univerſal Genius*, which communicates it ſelf in part to each particular perſon, and which has the Vertue when any one dies, of preſerving it ſelf, until it be communicated to another. So that this Genius is extinguiſhed by the death of any perſon, without being deſtroy'd, ſince it only waits for *New Organs*, and the diſpoſition of a new Machine to rekindle it ſelf, as I ſhall explain more at large, when I ſhall ſpeak of their Philoſophy.

CHAP. VII.

Of the Opinion of the Auſtralians *touching this Life.*

I Have only three things to remark upon the Sentiments of the *Auſtralians* concerning the preſent Life: The firſt is in reſpect to the beginning; the ſecond, the continuation thereof; and the third, the end. Their manner of receiving Life, preſerving and ending it.

I have already declared, in what manner the *Auſtralians* come into the world; but as it is one of the principal points of this Hiſtory, ſo I believe my ſelf obliged yet to ſay ſomething more of it.

They

They have ſo great an averſion for whatſoever regards the firſt beginning of their Lives, that in a year or thereabouts after my arrival amongſt them, two of the Brethren having heard me ſpeak ſomething of it, with-drew from me, with as many ſigns of horrour, as if I had committed ſome great Crime. One day when I had diſcovered my ſelf to my Old Philoſopher, after having cenſured me a little upon this Subject, he entred into a long Diſcourſe, and brought many Proofs to oblige me to believe, that Children grew within them like Fruits upon the Trees; but when he ſaw all his reaſons made no impreſſion on my mind, and that I cou'd not forbear ſmiling, he left me without accompliſhing it, reproaching me that my incredulity proceeded from the corruption of my manners.

It happen'd another time, about ſix months after my arrival, that the extraordinary Careſſes of the Brethren, cauſed ſome unruly motions in me, which ſome of them perceiving, were ſo very much ſcandaliz'd at it, that they left me with great indignation: Wherefore I ſoon became odious to them all, as I have already ſaid; and they had infallibly deſtroy'd me, had it not been for the particular aſſiſtance of this good Old man.

Nevertheleſs, in about thirty two years that I have lived with them, I cou'd never learn their way of Generation; yet be it as it will, their Children have neither the *Meazles* nor *Small Pox*, nor other the like accidents, which the *Europians* are ſubject unto.

As ſoon as an *Auſtralian* has conceived, he quits his Apartment, and is carryed to the *Hab*, where he is

is received with Testimonys of an extraordinary Bounty, and is nourished without being oblig'd to work. They have a certain high place, upon which they go to bring forth their Child, which is received upon certain *Balsamick Leaves*; after which the Mother (or person that bore it) takes it and rubs it with these Leaves, and gives it suck, without any appearance of having suffer'd any pain.

They make no use of Swadling Cloaths, or Cradles. The Milk it receives from the Mother, gives it so good nourishment, that it suffices it without any other food for two years: And the Excrements it voids, are in so small a quantity, that it may almost be said, it makes none. They generally speak at eight months; they walk at a years end, and at two they wean them. They begin to reason at three; and as soon as the Mother quits them, the first Master of the first Company teaches them to read, and at the same time instructs them in the first Elements of a more advanced knowledge. They usually are three years under the Conduct of the first Master, and after pass under the Discipline of the second, who teaches them to write, with whom they continue four years; and so with the others in proportion, till they are thirty years of Age, at which time they are perfect in all sorts of Sciences, without observing any difference amongst them, either for Capacity, Genius, or Learning. When they have thus accomplish'd the course of all their Studies, they may be chose for Lieutenants, that is, to supply the place of those that wou'd leave this Life.

I have in the fifth Chapter spoken of their humour, which is mixt with a certain sweetness full of Gravity, that forms the temperament of the most reasonable men, and such as are the fittest for Society.

ciety. They are ſtrong, robuſt, and vigorous, and their Health is never interrupted by the leaſt ſickneſs. This admirable Conſtitution comes without doubt from their Birth and excellent Nouriſhment, which they always take with moderation; for our Sickneſſes are always the conſequences of the corruption of that Blood whereof we are form'd, and the exceſs of the ill Food which we are nouriſhed with. In fine, our Parents generally communicate to us all the defects that they have contracted by their irregular Lives; their Intemperance fills us with ſuch an abundance of ſuperfluous Humours, which deſtroy us how ſtrong ſoever we may be, if we purge not our ſelves often. It is the exceſſive Heats that they kindle in their Blood by their Debauches, which cauſe in us ſuch Riſings in the Fleſh, and all thoſe ſcorbutick Diſtempers which ſpread throughout the whole Body. Their Choller gives us a diſpoſition to the ſame Vice, their Wantonneſs augments our Concupiſcence; in a word, they make us juſt what we are, becauſe they give us what they have.

The *Auſtralians* are exempted from all theſe Paſſions; for their Parents never being ſubject to them, cannot communicate 'em; and as they have no principle of alteration, ſo they live in a kind of indifference which they never forſake, except it be to follow the motions that their reaſon impreſſes on them.

We may very near make the ſame conſequences touching the nouriſhment of the *Auſtralians*; for if the *Europeans* have the misfortune only to have ſuch Viands for their ſubſiſtence as are unhealthful, it commonly happens, that they eat more than nature requires: and 'tis theſe exceſſes that cauſe in them ſuch weak Stomachs, Feavers, and other the like Infirmities which are wholly unknown to the

Auſtralians,

Australians. Their admirable Temperance, and the goodneſs of their Fruits, upon which they live, maintains them in ſuch a frame of health, as is never interrupted by any Sickneſs: They are likewiſe ſo far from placing any glory in Eating, or making ſumptuous Feaſts as we do, that they hide themſelves, and only eat in ſecret; they ſleep very little, becauſe they are perſuaded, that Sleep is too Animal an Action, from which man ought if it was poſſible, wholly to abſtain.

They all agree, that this Life is only a motion full of trouble and agitation; they are perſuaded, that what we call Death is their Happineſs, and that the greateſt good of Mankind is to arrive to this term, which puts an end to all his pains: from whence they are indifferent for life, and paſſionately wiſh for Death. The more I ſeem'd to apprehend Death, the more they were confirm'd in the thought that I cou'd be no man, ſince according to their Ideas, I ſinned againſt the *firſt Principles of Reaſon.* My Old man often times ſpoke to me of it, and theſe are very near the ſame reaſons he gave me; *We differ from Beaſts,* ſaid he, *in that their Underſtandings penetrate not into the bottom of things, they judge of them only by Appearance and Coulour. 'Tis from thence they fly their deſtruction, as the greateſt evil, and endeavour to preſerve themſelves as the greateſt Good, not conſidering that ſince 'tis an abſolute neceſſity that they periſh; all the pains they take to prevent it, becomes vain and uſeleſs. Even to argue,* continued he, *upon what regards us, it is neceſſary, that we ſhould conſider Life as an Eſtate of Miſery, altho it conſiſt in the union of a ſpiritual Soul with a material Body, whereof the Inclinations are perfectly oppoſite the one to the other.*

So that to desire to live, is to desire to be always enduring the violent Shock of these oppositions; and to desire Death, is but to aspire to that Rest, which each of those parts enjoys, when they are both in their Center.

And, as we have nothing *Dearer to us, than our selves*, added he, nor can look upon our selves to be any thing else, but so many Compounds, whose Dissolution is certain and infallible, we more properly *languish than live*; and the case being so with us, would it not be better for us not to be at all, than to be to no other purpose, than to know, that shortly we shall be no more? The care we take to preserve our selves, is to no purpose, since after all, we must die at last. The consideration of our *Rarest Talents*, and most exquisite improvements in Knowledge, gives us a *second torment*, since we can look upon them as no other, than Transitory Enjoyments, whose acquisition has cost us a Thousand pains, and yet, whose loss it is no way in our power to prevent. *In fine*, all that we reflect upon, both *within and without* us, contributes to render our Life so much the more odious and insupportable to us.

I anſwered to all that, That in my opinion, theſe Arguments proved too much; and that to give them their full force, it would follow, that I muſt needs be ſorry for knowing any thing that ſurpaſſes my Underſtanding, which yet is falſe, becauſe *the goodneſs of Judgment conſiſts in being able to reſt content with our condition*, and to put away thoſe troubleſome Thoughts that ſerve only to afflict us, eſpecially when we know not how by any means to remedy them. There is ſomething of Solidity in thy anſwer, replyed he; but yet it is weak in two particulars: The one is, in ſuppoſing we are able to ſuſpend our Judgment; and the other, in thinking it poſſible we ſhould love our ſelves without deteſting our Diſſolution: To be able to do the firſt, is to be able, with open Eyes, not to ſee what is continually before us; and to be able to do the ſecond, is, to love to be ſomething, without hating to be nothing. 'Tis a great weakneſs to imagine, we can poſſibly live, without being deeply affected with the Senſe of our own Deſtruction; and 'tis ſtill a greater to torment our ſelves with the fear of what we know will infallibly come upon us: But it is the *utmoſt degree of folly*, to ſeek after preſervatives,

ſervatives, in order to avoid what we know to be abſolutely inavoidable. To be able to live without the Senſe of Death, is to be able to live without knowing any thing of our ſelves, ſince Death is inſeparable from our Nature; and that to conſider our ſelves, in all our ſeveral parts, is to ſee we have nothing but what is mortal in us. To be capable of fearing Death, ſuppoſes us able to reconcile two Contradictions, ſince to fear, ſuppoſes ſome doubt in us, whether what we fear will happen or no, and that we certainly know we ſhall infallibly die, and it is ſtill more abſurd to go about to take any Preſervatives, to prevent it, when we know that to be impoſſible. I replied, That we might juſtly fear, not Death it ſelf, but its Approaches; and that Preſervatives were uſeful, becauſe they might at leaſt ſtave it off from us for a while. Very good, replied he again, but doſt thou not ſee, that ſince the neceſſity of dying is indiſpenſible, and the putting it off for a while, can be of no other ſervice to us, than to keep us the longer under continual pain, grief, and anguiſh. I anſwered him, that theſe Reaſons would be of much more weight among our *Europeans*, than among them who know not what it

is to ſuffer; whereas the Life of the *Europeans* was nothing elſe but a *continued Chain* of Miſeries and Sufferings.

How, ſays he, have you any other Infirmities than thoſe of being *Mortal*, and knowing your ſelves to be daily advancing towards Death? Yes, I aſſured him, that our People commonly died *many Deaths*, before they came to die for good and all, and that Death came not upon our *Europeans*, but by the Violence of thoſe Diſeaſes that knockt them down, and made them at laſt faint away under them. This anſwer was to him a *Myſtery*: And as I was endeavouring to make him comprehend our *Gouts*, our *Headaches*, and our *Colicks*; I found he underſtood me not, and therefore to make him apprehend my meaning, I was forced particularly to explain to him the Nature of ſome of thoſe Diſeaſes we ſuffer; which aſſoon as he underſtood, *Is it poſſible*, cried he, *that any one ſhould be in love with ſuch a Life as that?* I anſwered, that our People did not only love it, but uſed all manner of means to prolong it; from whence he took a freſh occaſion to condemn us, either for inſenſibility, or extravagance, not being able, as he ſaid, to conceive how a reaſonable Man that

was assured of his Death, and that saw himself daily dying, by several sorts of Sufferings, and that could not protract his Life, but in continual Languishment, could possibly forbear desiring Death, as his greatest happiness. Our opinions, in this matter, are vastly different, says he, from yours: For we, assoon as we come to understand our selves, because we think our selves obliged to love our own selves, and look upon our selves, but as so many *Victims of a superiour Cause*, that is able every moment to destroy us, we therefore make very small account of our Life, and esteem it but as a *Happiness, which we can enjoy but as a Passenger*, whilst it is fleeting and passing from us. The time in which we enjoy it, is burthensome to us, because it serves for nothing but to raise in us a grief for the loss of that happiness, which it more lightly takes from us, than at first it gave it us. In fine, We are weary of living, because we durst not fix our *Affection upon our selves with all that tenderness*, we might otherwise have, for fear of enduring too great violences of Reluctance, when we shall be forced to part from a being we have so much doated on. To that I answered him, That Reason teaches us, that it was

always better to be, than not to be, and that 'twas better to live, tho' but for a day, than never to live at all: To which he replyed, that we were to diſtinguiſh two things in our Being; one was our general exiſtence, that periſhes not, and the other our particular Exiſtence, or *Individuality* that periſhes. The firſt is indeed better than privation, and that 'tis in that ſenſe, 'tis true; that being is preferable before not being; but that the ſecond, *viz.* the being of our *Individuality*, or particular being is oftentimes worſe than not being, eſpecially when 'tis accompanied with a Knowledge that renders us unhappy. I anſwered again, that if being in general were better than not being, it muſt needs follow, That being likewiſe in particular, was better than its Privation? But he ſatisfied me, by propoſing to me the very State in which I had lately been. Tell me, I prithee, ſays he, when thou conſideredſt thy condition in the place of which thou toldſt us, *environned on all ſides by Death*; could thou poſſibly eſteem thy Life at that time a Happineſs, and could thou value it better than nothing? Is it not true, that the Knowledge thou hadſt, ſerved then only to *augment thy miſery*? It is then to no purpoſe to maintain

tain that Knowledge that afflicts me, is not only no Happineſs to me, but an unhappineſs ſo much the more ſenſible, as I know it the more perfectly: It is from *that principle that ſhows our true Miſery*, that we know what we are, and what we muſt be, we know that we are noble, and excellent beings: In a word, worthy of an eternal Duration, and yet we ſee that for all our Nobleneſs and Excellence, we depend of a *Thouſand other Creatures*, that are inferiour to us, which is the cauſe we look upon our ſelves, as beings that were brought up only to be rendered ſo much the more unhappy, and that it is which makes us chuſe rather *not to be at all*, than to be at the ſame time ſo excellent, and ſo miſerable.

Our *Anceſtors* were ſo ſtrongly perſwaded of this Truth; that they *ſought Death with the greateſt paſſion* in the World: But becauſe by that means our Country begun to grow deſolate, and diſpeopled, reaſons were found out to perſwade thoſe which remained, to ſpare themſelves for ſome time: for it was repreſented to them, that ſo very *fine and ſpacious a Country*, ought not to be left uſeleſs; that we are an *Ornament of the Univerſe*, and therefore ought to endure Life, tho' it

were but to pleaſe that *Soveraign Maſter* that gave it us. Upon which, ſome time after, in order to Re-implace thoſe that had ſought for Reſt in a voluntary Death, all that remained alive, obliged themſelves to preſent no leſs than *three Children to the Hebs*; by which means, all the Country being well Repeopled, an order was publiſhed, that no Perſon ſhould have permiſſion to go to his *Long Reſt*, but ſuch a one who ſhould preſent another Man to the *Heb*, either his own Son, or another, who was willing to be his Lieutenant, and to ſupply his place; and it was oreered, at the ſame time, that none ſhould have the priviledge, neither to demand ſuch a Permiſſion, till he had lived at leaſt 100 Years, or could ſhew ſome Wound that extreamly incommoded him. Juſt as he had *finiſhed* thoſe words, we were joyned by *two Brethren*, for which I was very ſorry, becauſe I never found my *Old Man* in ſo good a humour to diſcover to me the *Myſteries* of all thoſe things, of which I demanded of him ſome Explication.

And now to proceed with our *Narration*, there never is held any *Aſſembly* at the *Heb*, at which there is not twenty or thirty Perſons that demand the Liberty

ty to return to their reſt, and they never refuſe any, be they who they will, that produce juſt Reaſons for it: And when any one has *obtained Permiſſion to go out of this Life*, he preſents his Lieutenant, who muſt be at leaſt 36 years of age. The Company receives him with Joy, and gives him the Name of the *old Man* that has a Mind to die; which done, they repreſent to him the brave actions of his Predeceſſors, and tell him they are confident, he will not degenerate from the vertue of him, whoſe place he is going to ſupply. When that *Ceremeny* is over, the *old Man* goes merrily to the Table, furniſhed for that effect, with the *Fruit of Reſt*, where he eats to the number of eight of them, with a ſmiling and calm Countenance; when he has eaten *Four* of them, his Heart begins to dilate, and his Spleen to enlarge it ſelf; ſo that the extraordinary joy he feels within him, makes him commit ſeveral extravagancies, as *dancing*, *leaping*, and *talking* all manner of idle fooliſh things, which the Brethren take no notice of, as coming from a Man that has loſt his reaſon: then they preſent him two more, that quite diſtract his Brain; after which, his Lieutenant, and another Perſon conduct him

to the place, he before-hand choſe for a *Sepulchre*, where they give him two more of the aforeſaid Fruits, which plunge him into an *Eternal Sleep*. Then they cloſe up his Tomb, and return back, beſeeching the *Soveraign Being*, to advance thoſe happy Moments, in which they may have the Priviledge to enjoy the *like Reſt* with their departed Brother. In this manner are the *Auſtralians* born, and thus they live and die.

CHAP. VIII.

Of the Exerciſes of the Auſtralians.

THE *Auſtralians* reckon their Years from the *firſt point of the Solſtice of Capricorn*, to the revolution of the ſame Point, and they judge of it exactly by the ſhadow of a Point faſtned to a Wall, and oppoſed directly to the *South*: And when that Shadow is come to the loweſt Point in all their Appartments, then they know, the Year is finiſhed. From that Point to the Equinox in *March*, they count a *Sueb*, or Month; from that Equinox again to the *Solſtice of* Cancer, they count another Month;

Month; from that time to the other Equinox, they count a third Month; and their fourth Month extends from that Equinox to the Solſtice of *Capricorn*; ſo that they have but *four Months in the Year*. They call *Suew* what we call *Weeks*, and reckon them by Moons; they divide the Day (which they call *Suec*) into three parts: The beginning of the Day they call *Mure*; the middle part they call *Dure*, and the latter part they call *Spure*. They make no diviſion of the Night, becauſe they paſs it wholly in *profound Sleep*, which they procure by eating ſome *Reſting Fruits* before they go to Sleep, which lay them ſo faſt, that nothing is able to wake them ſo long as their Senſes remain benummed by the vertue of thoſe Fruits. Their *Mure* begins at Five in the Morning, and laſts 'till Ten; their *Dure* follows next, and ends at Three in the Afternoon; and then ſucceeds their *Spure*, which laſts 'till Eight at Night. The firſt part of the Day is employed for the *Heb*, and the Sciences; the ſecond for Work; and the third for *publick Exerciſe*. They go the *Heb* every five Days; and this is the order they obſerve in it: The firſt Quarter paſſes the *Mure* there, the ſecond the *Dure*, and the third the *Spure*. The ſecond day, the

fourth.

fourth Quarter ſpends the *Mure* there, the fifth the *Dure*, and the ſixth the *Spure*. The third day ſucceeds in the ſaid three parts of the day, the ſeventh, the eighth, and the ninth; and the two following days the reſt of the Quarters in the ſame order; ſo that the ſixth day the firſt Quarter begins again; not in the *Mure*, or Morning, but in the *Dure*. By this means it comes to paſs, That there are always 400 Perſons at the *Hab*, beſides thoſe of the *Hebs* that follow their reſpective Quarters. Thus they paſs one third part of the Day in the *Hab*, without ſpeaking one Word, obſerving a ſteps diſtance between perſon and perſon, and are all the while ſo attentive upon what they are then thinking upon, that nothing is able in the leaſt to diſtract their thoughts. I was told, They formerly uſed to make ſome *outward ſigns*, accompanied with wry Faces, and odd poſtures of Body, but now they have wholly aboliſh'd them, as unworthy of reaſonable men to do. Thoſe days in which they go not to the *Hab*, they are obliged to be at the *Heb*, to treat *of the Sciences*; which they do with an order and method moſt admirably plain, and perfectly agreeing in all its parts. They propoſe every one in their turn all their *difficulties*,

culties, which they maintain with powerful Reaſons; after which, they anſwer all the objections which their *Antagoniſts* oppoſe againſt them. When the *Diſpute* is ended, they, if any thing of Importance happen to have been propoſed, they write it into the *publick Book*, and every one carefully ſets it down too in private. If any of them know any thing that diſpleaſes him, or that he thinks may be advantagious to his Country, he propoſes it to the Brethren, who take ſuch reſolutions thereupon, as they judge moſt reaſonable, without aiming at any thing but the publick Good.

They employ the next third part of their Day in their Gardens, which they cultivate with ſuch art and skill, as is unknown in *Europe*. They know how to give ſuch an agreeable ſweetneſs to their Fruits, by watering their Trees with certain Liquors, that nothing can be eaten more delicious than they. Their *Flower-Pots* are enamell'd with a thouſand ſorts of Flowers, of different beauties, that ſeem to vie with one another in fineneſs and variety of colours, and in the charms of their perfuming ſmells. Their Walks are longer than the Sight can reach, and ſo neatly ordered, that nothing of that

na-

nature can be more compleat. The whole is cut through in all convenient places with a thouſand different ſorts of Water-Works, which are made into *Baſons*, *Chanels*, *Caſcades*, and all that Art can invent for the pleaſure of the Senſes, that thoſe Gardens are thereby made ſuch really, as we fancy them to be ſometimes in Idea, when we let our Imagination follow the dictates of our luxurious deſires.

The laſt third part of their Day is allotted for three ſorts of very diverting Exerciſes; the firſt conſiſts in producing what they have newly invented, or repeating the Experiments of what they had already ſhewn; but there ſeldom paſſes a day but they propoſe ſome new Invention, upon which they always take care to Regiſter the Name of the Inventor in their Book of publick Curioſities, which they eſteem one of the greateſt honours can be done them; and in 32 years time, I obſerved above 5000 of theſe new Inventions Recorded, that would paſs for ſo many Prodigies among us.

Their ſecond Exerciſe conſiſts in managing two ſorts of Arms, one of which is very like our Halberds, and the other reſembles much our Organ-Pipes. They uſe the

the former with great agility, bnt yet not with altogether ſo much dexterity as our *Europeans*. Their Halberts are ſo maſſie and ſtrong, that they will eaſily run through the bodies of ſix Men, one behind another. They are made of ſix pieces of Wood, ſeaſoned with Sea-water, impregnated with ſome certain Drugs, which render them very hard, and yet very light. The other Arms which I have compared to our Organ-Pipes, are compoſed of ten or twelve Pipes, which are furniſhed with certain Springs at one end, which being let go, diſcharge Bullets with ſo great a force, that they pierce through the bodies of ſix Men, one after another, at one ſhot, the action of which Spring is ſo quick and rapid, that 'tis impoſſible to fence off its blow, but men find themſelves ſhot before they are aware they were aimed at.

As for their Halberts they exerciſe them in throwing thirty or forty Paces, and that ſo dextrouſly, that in fifteen throws they ſeldom miſs twice of their mark. But their Strength is much more prodigious than their Art, for they carry, without ſtraining themſelves, to the weight of ſix or ſeven *Quintals*, or hundred weight; and pull up Trees by the

the Roots, which we could hardly ſhake; & I ſaw one of them, that after he had run through, with his Halbert, four half-men, as they call us, carried them afterwards upon one of his Shoulders, hanging upon his Halbert, two before, and two behind.

Their third Exerciſe conſiſts in throwing certain Balls, of three or four different ſizes, ſome of which they throw up into the Air, and ſome at Butts, or Marks; thoſe which they caſt into the Air, to be well thrown, muſt hit one another in a certain point mark'd out; and thoſe which are caſt againſt Butts, muſt paſs through a hole in the ſaid Butt, which they will often do ten or twelve times together. And that which is moſt to be remarked in theſe Exerciſes, is, that they perform them with much briskneſs and gayety, which yet is tempered with a certain Air of Gravity and Majeſty, without any diſorder or diſcompoſure of mind. The Balls they throw one at another, are like our *Tennis-Balls*, but ſofter, and leſs dangerous: and the Art of him that throws them conſiſts in hitting him againſt whom he plays: and his Adverſary on the other ſide, places all his skill in avoiding the ſtroke aimed at him; and the pleaſure of

ſeeing

ſeeing them is ſo great, that there is nothing but People will quit, to go to ſee ſuch a Divertiſement. For ſometimes they capringly leap backward, to let the Ball paſs by them, and ſometimes they turn and bend their bodies ſo many ſeveral ways, that there is no Rope-Dancer or Tumbler among us can come near them for agility. When he that throws the Ball, lets flie 3 or 4, one after another, it is an admirable thing to ſee the dextrous behaviour of him againſt whom they are directed, who ſtoops to avoid the one, bends himſelf to eſcape another, receives and throws back the third and the fourth with his hands, and ſometimes with his feet; which ſeveral actions he performs almoſt all in the ſame inſtant; becauſe all the Balls being always thrown very ſtraight, it neceſſarily hapens, either that all of them hit, or that he at whom they are aimed muſt uſe an extraordinary dexterity in avoiding, or putting them by. I was counted very dextrous in *Portugal*, but yet I ſeemed very unhandy among the *Auſtralians*; and had I not pretended an excuſe, by reaſon of the wounds I had received, I ſhould have made them think my Nation to be very dull and unactive People.

CHAP.

CHAP. IX.

Of the Auſtralian *Language, and of the Studies of the* Auſtralians.

THE *Auſtralians* have three ways of expreſſing themſelves, as we have in *Europe*, that is, by *Voice*, by *Signs*, and by *Writing*. Among theſe, *Signs* are moſt familiar with them; and I have obſerved them to converſe together ſeveral hours, without declaring their minds any other way than that. They never ſpeak but when it is neceſſary to make continued Diſcourſes, and to expreſs a long Series of Propoſitions: All their Words are *Monoſyllables*, and they have but one *Conjugation*; as for Example, *Af*, ſignifies to Love; which is thus conjugated in the *Preſent Tenſe*, *La*, *Pa*, *Ma*, *i. e.* I Love, thou Loveſt, he Loves: *Lla*, *Ppa*, *Mma*; we Love, you Love, they Love. They have but one *Tenſe* for the time paſt, *Lga*, *Pga*, *Mga*, *i. e.* I have Loved, thou haſt Loved, he has Loved, *&c.* The *Future* is, *Lda*, *Pda*, *Mda*, I ſhall, or will Love, *&c.* *Llda*, *Ppda*, *Mmda*, we ſhall, or will Love, *&c.* *Uf* in the *Auſtralian* Tongue ſignifies

nifies to work, which they conjugate thus, *Lu, Pu, Mu,* I work, thou workeſt, *&c. Lgu, Pgu, Mgu,* we Work, *&c.* and ſo in the other Tenſes.

They have no Declenſions, nor Articles, and but very few Nouns: They expreſs ſimple ſubſtances by one ſingle Vowel, and Compound Bodies, by the Vowels that ſignifie the chief Elements, of which they are compoſed. They own but five ſimple Bodies or Elements, of which the firſt and nobleſt in their eſteem is the Fire, which they expreſs by the ſingle Vowel *A*, the ſecond is the Air, which they call *E*, the third is Salt, which they call *G*, the fourth is Water, which they call *I*, and the fifth is Earth, which they call *U*.

All their Adjectives and their Epithets are expreſſed by ſo many ſingle Conſonants, of which they have a greater number than the *Europeans*. Every Conſonant ſignifies a Quality that belongs to the things ſignified by the Vowels: Thus *B* ſignifies Clear, *C* Hot, *D* Diſagreeable, *F* Dry: and by theſe Explications they ſo perfectly form their words, that aſſoon as a Man hears them pronounced, he preſently conceives the nature of things they ſignifie; as for example, they call the

Stars

Stars *AeB*, a word which ſignifies in one Breath, the two chief Elements, or ſimple Bodies, of which they are compoſed, and withal, that they are Luminous. They call the Sun *Aab*, the Birds *Oef*, which ſignifies at once, that they are compoſed of a dry, ſalt and airy ſubſtance. They call a Man *Vez*, which ſignifies a ſubſtance, partly airy, and partly Earthy, tempered with ſome moiſture; the ſame method they obſerve in the compoſition of other Names. The advantage of this way of ſpeaking is, that by this means a Man becomes a Philoſopher, by learning the firſt words he pronounces, and that one can name nothing at the ſame time, which would paſs for a miraculous thing with any one that knew not their Alphabet, nor the compoſition of their words.

And if their way of ſpeaking be admirable, their method of writing is much more: they uſe only points to expreſs their Vowels, which points are diſtinguiſh'd only by their Situation. They have Five places for them, the uppermoſt ſignifying *A*, the ſecond *E*, and ſo forward. As for example.

A, E, I, O, U.

And

And though it ſeems to us very difficult to diſtinguiſh them, yet uſe has made it very eaſie to them: they have 36 Conſonants, 24 of which are remarkable; they are little ſtrokes that are made round about the points, and ſignifie according to the order of their ſeveral places; as for example, *E B* ſignifies clear Air, *I C* Hot Water, *I X* Cold Water, *U L* Moiſt Earth, *A F* Dry fire, *E S* White Air, and ſo all the reſt: they have about 18 or 19 more, which we have no Conſonants in *Europe* that can expreſs.

The more we conſider that way of writing, the more ſecrets we ſhall find in it to admire. *B* ſignifies clear, or bright, *C* hot, *X* cold, *L* moiſt, *F* dry, *S* white, *N* black, *T* green, *D* diſagreeable, *P* ſweet, *Q* pleaſant, *R* bitter, *M* deſirable, *G* evil, *Z* high, *H* low, J conſonant red, *A* join'd with 2, peaceable. Thus aſſoon as they hear, or pronounce a word, they apprehend at the ſame time the nature of the thing ſignified by it; as when they write this word *Ipin*, they preſently underſtand by it an Apple, both ſweet and delicious, and *Izd*, a bad and diſagreeable Fruit, *&c.* When they teach a Child, they explain to him all the Elements, and the nature of all things ſignified by the words he

pro-

pronounces. Which is of wonderful advantage, as well to the publick, as to particular perſons: becauſe as ſoon as they know how to read, which is commonly at three years old, they apprehend at the ſame time the Properties of all manner of Beings. They attain to perfection in reading at ten years; and are skilled in all the Secrets of their Letters at fourteen. They underſtand all the difficulties of Philoſophy at twenty, and from twenty, to twenty five, they apply themſelves to the contemplation of the Stars; and they divide that Study into three parts; the firſt concerns the Revolution of the Stars, the ſecond, their diſtinction, and the third, their qualities, with their Reaſonings thereupon, which are quite different from thoſe of our *Europeans*, upon that Subject. But this being a Matter purely Philoſophical, it is no proper place here to enter into any particular explication of it.

From twenty five till twenty eight years of Age, they imploy themſelves in ſtudying the Hiſtory of their Country; and 'tis only in that one point they ſhew a weakneſs of mind, like to that of other People, as well in reſpect of the great Antiquity to which they extend their Original, as of the fabulous things they re-

relate of the first Men from which they pretend themselves descended. For they count above 12000 Revolutions of Solstices since the beginning of their Republick. They pretend to derive their Original from *HAAB*, that is, a God, who, they say, produced three Men, from whom all the rest descended. They have some Records written upon old Barks of Trees, that contain 8000 Revolutions of their History, which are written in the form of Annals; the rest is comprehended in 48 Volumes, of a prodigious bigness; but all that is reported in them, has more of the appearance of Romantick Prodigies, than of real historical Events, and is more wonderful than credible. For if all they relate be true, the Stars are multiplied by two thirds more than they were at first; the Sun grown bigger by one half; and the Moon on the contrary, shrunk much less; the Sea has changed its place; and a thousand other like things have happened contrary to all appearance of probability.

As for us *Europeans*, and the rest of Mankind, they make our Race to begin not 'till 5000 Revolutions after them, and the Original which they give us, is altogether

gether Ridiculous; for they Report, *That a Serpent of an unmeaſurable bigneſs, and of an amphibious nature, which they call* Ams, *throwing himſelf upon a Woman, while ſhe was aſleep, and having enjoyed her, without doing her any other miſchief, the Woman waking towards the end of the action, was ſtruck with ſuch a horror at it, that in a fright ſhe threw her ſelf into the Sea; but that the Serpent leaping in after her, ſwam by her, and keeping her above water, carried her to a neighbouring Iſland, where the Woman recovering her fright, and being moved with the ſtrange friendſhip ſhown her by that Animal, repented of her deſpair, and was wrought upon to uſe all endeavours to preſerve her life, and accordingly ſought about that Deſart for all that might contribute to her Nouriſhment; and the Serpent on his ſide, brought her all he could find. At laſt this Woman was delivered of two Children, the one a Boy, and the other a Girl. Upon which the Serpent redoubled his care, and never ceaſed going up and down to look for Proviſions to feed the Mother and the Children; and when he could not meet with the Fruits which they ordinarily fed upon, he would take Fiſh, and ſometimes ſmall Animals, and bring them to eat. But as thoſe Children grew up, they ſhewed every day more and more viſible marks of malice*

and

and brutality, which ſo grieved the Mother, that nothing could appeaſe her ſorrow. The Serpent thereupon taking notice of her trouble, and thinking ſhe pined after her own Country, after he had endeavoured to comfort her without any effect, he made her underſtand by ſigns, that if ſhe had a mind to return to her own Country People, he was ready to aſſiſt her in her return, as he had done in bringing her where ſhe was now. Upon this, the Woman threw her ſelf into the Water, more out of deſign to try the good will of the Serpent, than out of any other motive; at the ſame inſtant the Serpent leapt after, and holding her faſt imbraced under him, carried her back in a few hours into her own Country; after which he return'd back to his two young Children, who when they were grown up, coupled together, and multiplied to a great number, living only by Hunting and Fiſhing like Beaſts of Prey. And when the Iſland, by this means, grew over-ſtock'd with People, they found out a way to tranſport themſelves into other Countries, and to fill them with their Productions, together with all thoſe diſorderly qualities, and their pernicious effects, that are experienced in all Countries peopled by that Serpentine Race. And this is the goodly Pedigree the *Auſtralians* are pleaſed to give us; but to return to them.

When they come to the Age of thirty years, they are priviledged to argue upon all ſorts of Subjects, excepting that of *Haab*, that is, GOD: When they are thirty five years old, they are capable of being made Lieutenants in their *Hebs*, and to make a body of a Family with their Brethren, in a ſeparate Apartment; after twenty five years more, they may return to the *Heb*, to aſſiſt in the inſtruction of the Youth: but in that they commonly obſerve the Rank of Elderſhip; except ſome old Man that has a mind to die, be pleaſed voluntarily to yield them his place.

CHAP. X.

Of the living Creatures, or Animals, of the Southern World.

THere is none that are but never ſo little verſed in the knowledge of Foreign Countries, but knows there are ſome peculiar Animals in them as different from thoſe of other Regions, as the Lands that bear them. As for Example, *England* breeds no Wolves; nor can any Ser-

Serpents live in *Ireland*, let them be tranſported from what other place ſoever. The Woods and Foreſts of the ſame Country are infeſted neither with Worms nor Spiders. The Iſles of the *Orcades* have no Flies; *Candia* has no venemous Creatures; and Poiſon it ſelf, when tranſported into the Iſles of the *Trinity*, loſes its venome, and is no longer mortal when in thoſe Countries.

It is certain, that the biggeſt Animals are not always the moſt hurtful; and thoſe ſmall Vermine, which the *Auſtralians* can hardly tell how to conceive, though they have nothing rare in them but their life, yet do ſo much miſchief in divers parts of *Europe*, that they often cauſe Famine, Plague, and other conſiderable Calamities, as might be proved by infinite number of experiences; for which reaſon I muſt needs reckon it to be one of the greateſt happineſſes of the *Auſtralians*, that they are exempted from all manner of Inſects. There is not to be found any venomous Beaſt in all their Countrey; and therefore they often lie down, and ſleep on the bare ground, not only without any danger, but with great pleaſure: And 'tis from thence they likewiſe gather a great part of thoſe fair and

delicious Fruits that there abound. They uſed for a long time, to keep three ſorts of four-footed Beaſts, and they ſtill keep ſo many ſorts in ſeveral parts: The leaſt of them may be compared to our Apes, but their Faces are not hairy, their Eyes are even with their Head, their Ears are pretty long, and their Mouth and Noſe are like a Man's. They have longer Claws than other Apes, with five Fingers each, with which they hold and carry what they will, with as much eaſe and dexterity as Men. They are very active, and turn their bodies into a great many poſtures, that require as much dexterity as agility: The love they have to Men is ſo great, that they will ſtarve themſelves, and die for grief, if they be ſeparated from them. When they are in the preſence of any Man, they never ceaſe giving him all the divertiſement they can, by their various Motions and Poſtures. They are now baniſht out of a great many *Sezains*, becauſe they were too troubleſome, and particularly in their Religious Aſſembly in the *HAB*; for as they could not keep them from going thither without locking them up, and running the risk of finding them dead with pining, when they came home; ſo on the other ſide, they could not let them go thither,

ther, without expoſing themſelves to be continually diſturbed at their devout Contemplations, and without a viſible Profanation of ſo venerable a place. The Animals of the ſecond ſort, are ſomething like our Hogs, ſave only that their Hair is as ſoft as Silk, and their Snouts are longer by half than thoſe of Swine. They call them Hums; they have the inſtinct to work, and turn up the Earth in right lines, with as much, or more dexterity than our beſt Husbandmen, and have no need of any Leader, to guide them in beginning, continuing, and ending their furrows; yet they have deſtroyed them in moſt of the *Sezains*, becauſe of the naſtineſs they fill all places with, and becauſe they are uſeful but ſeven or eight days in a year; and that they muſt be kept ſhut up all the reſt of the year, to prevent the dammages, and diſtaſtful annoyances they will otherwiſe cauſe.

The third ſort of Animals are like our *Dromedaries*, ſave only that their Heads are more like thoſe of Horſes, their Backbones are ſunk inwards their whole length, and the Birds that are raiſed above it, form a kind of Heart, whoſe point is turned downwards, in the upper Hollow of which, two Men may eaſily lie down; theſe

Beaſts are called *Suefs*, and will carry with eaſe eight Men of that Country, that weigh at leaſt as much as twelve *Europeans*, and they are uſed likewiſe for the carriage of heavy Burdens, and of ſuch things as are moſt neceſſary in the Commerce of Life.

Beſides theſe Animals, there are four ſorts of Birds, which well deſerve our Reflection; the firſt are called *Effs*, who flutter about like tame Hens, and are about their bigneſs; they are of a charming Carnation Colour, however they begin now to baniſh them out of the *Sezains*, becauſe they do a great deal of miſchief in the Flower-pots and Gardens.

The ſecond and third ſorts are like our *Tom-Tits*, and *Yellow-Hammers*, but a little bigger; and ſo tame, that they are often fain to drive them away forcibly off from Peoples bodies; and their Voices are ſo ſweet, that they are preferred before the ſweeteſt Conſorts of Muſick; they flutter about the Brethren, and follow them every where; they go into the very *Hab*, where they cauſe a certain chearfulneſs and calmneſs of Spirit, by their chirping, which they call *Pacd*, that is to ſay, Divertiſement of Bleſſedneſs: They never eat but with the Brethren,

thren, nor take any reſt but when they are perched ſomewhere upon them. And they have this property, that they ſmell the Birds of Prey at a great diſtance, and peck the Brethren to give them notice of it. The fourth ſort of Birds are about the bigneſs of our *Oxen*; they have a long-pointed Head, and a Bill of a full foot long, and ſharper than a *Razor*; they have right *Bullocks* Eyes ſtanding out of their Heads, two great Ears, Red and White Feathers, a Neck, not ſlender, but very large, a Body twelve Foot long, and four Foot broad, with a Tale turning up, and furniſhed with long Feathers, a Stomach under their Feathers as hard as Iron, and of proof againſt all blows; and laſtly, they have Feet, rather ſlender than thick, that are armed with five horrible Talons, ſtrong enough to hold and carry off with eaſe 300 weight: Theſe horrible Birds are called *Urgs*, and live only by Prey. And accordingly at certain ſet ſeaſons, they make ſo cruel a War upon the *Auſtralians*, that they ſometimes carry off 4 or 500 of them in a day: Aſſoon as they have taſted of Man's fleſh, their Greedineſs after it ſo mightily encreaſes, that they omit no Stratagem or Invention to get more of it; for ſometimes they place

themſelves down from the middle Region of the Air twelve or fourteen of them together, and throwing themſelves croſs the Arms of the *Auſtralians*, ſeldom fail to carry off every one his Man. As theſe Animals are the greateſt Enemies the *Auſtralians* have, they have uſed, and ſtill daily uſe incredible Endeavours to exterminate them, ſo far as to have deſtroyed whole Iſlands of 30, and 35 Leagues compaſs, and raiſed Mountains of a League high, to drive them away: but in ſpight of all they have yet done, or can do, I ſee no likelihood they will ever be able to ſecure themſelves from them: For the Iſlands where they harbour are ſo numerous in that Country, and are ſo full of ſuch vaſtly high Rocks, that it is impoſſible ever to deſtroy them: But we ſhall ſpeak more amply of theſe Birds in the next Chapter.

I cannot forbear telling you here, that the *Auſtralians* are ſo far from eating fleſh, that they cannot conceive how any Man can find in his Heart to do it; the reaſons they alledge for it, are, firſt, that ſort of Nouriſhment cannot agree with Humanity, that ought naturally to be averſe from all cruelty: ſecondly, becauſe the fleſh of Animals very much reſembling

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that of Men, it follows, that they which can have the Stomach to eat of the fleſh of the former, will eaſily be induced to eat without difficulty of the latter two; thirdly, becauſe the digeſtion of it is dangerous, and we cannot eat the fleſh of an Animal, without contracting ſome of its Inclinations: fourthly, becauſe the fleſh of a Brute is ſo modified for that Brute's Nature, that we cannot eat of it, without becoming proportionably more or leſs like that Brute, as we eat more or leſs of its fleſh: fifthly, becauſe a *Beaſt* is a thing ſo much beneath us, that it were better for a Man not to be at all, than to debaſe his noble nature, ſo far as to adulterate it with the mixture of that of a Beaſt, by making it his Food. The *Auſtralians* likewiſe hate Fiſh, no leſs than Land-Creatures, and there are but very few to be ſeen in their Seas or Rivers, becauſe the *Birds* of Prey we juſt now mentioned, feed upon them, and make a continual War upon them: And for my part I never eat any other Fiſh there but a certain ſort of *Eels* of three or four Ells long, and ſome ſmall finny-footed Creature, like our *Hedge hoggs*, of a Colour as black as Ebony.

CHAP. XI.

Of ſome rare Commodities in Auſtralia, *or the* Southern World, *that might be uſeful to* Europe.

THey are in a great error that think *Europe* to be a Country that has no need of its Neighbours; the new Commodities which we have received by our Commerce with *Aſia* and *America* ſince this laſt hundred years, are a certain proof of it; and it is not to be doubted, but if we could have the like Traffick with the *Auſtralians*, we ſhould ſtill gain more conſiderable advantages than by any other known Commerce. I ſhall only mention four of thoſe advantages which we ſhould infallibly reap by ſuch a Trade.

Among the Beaſts that I have deſcribed, the *Hums* would render us ineſtimable Service, becauſe they would eaſe our men of the extraordinary pains they are fain to take in digging and plowing up the Earth; but the *Sueſs* would prove ſtill much more profitable to us than they, for they are Beaſts more gentle and traſtable than Oxen, and may be kept ſo cheap,

cheap, that two pounds of Graſs or Herbs will keep one of them three Days. They can endure a whole Day without eating, and in the moſt difficult Journies, they will travel 18 or 20 Leagues out-right, without any need of ſtopping to bait. It is eaſie to gueſs what profit the Merchants would get by theſe Creatures, for they would not need to be at the tenth part of the charge they now are at for the carriage of their Goods, two of theſe Animals being able to carry as much as a large Waggon drawn by ſix Horſes. The *Auſtralians*, that have no need of any Traffick, are excuſable for making no more account of theſe Beaſts, but the *Europeans* would find it worth their while to get ſome of them brought over, whatever price they coſt. But yet all this is nothing to the gain the *Europeans* might draw from thoſe Birds of Prey of which I have ſpoken; for thoſe Birds, though they are very cruel when wild, yet may be tamed, and made as gentle as any of our moſt *domeſtick Animals*. When I came firſt into *Auſtralia*, they had one of them which they kept in one of the *Sezains*, that carried a Man on his back with more eaſe than a *Spaniſh Courſer*. They are to be mounted behind their Wings, and the

Bea-

Feathers on their Back ſupply the place of a very commodious Cuſhion; and inſtead of a Bridle, one need but tie a piece of Whipcord about their Bills, with which one may guide them whither and how one pleaſes. In this manner a man may travel forty or fifty Leagues out-right, and then after about two Hours reſting to bait, he may go as many more; and ſo he may eaſily travel 100 Leagues a day, without any incommodity, without fear, without danger, and without being troubled with the oppoſition of Rivers, Woods, Mountains, or any other obſtacle, or ill rencounter in his way. But two Reaſons, however, obliged the *Auſtralians* to leave off the uſe of them, which would be of no force in *Europe*. The firſt, is becauſe thoſe Birds are extremely hot with Luſt, after carnal Conjunction, which was the cauſe that ſometimes they would carry their *Auſtralian* Riders into ſome *Iſland*, where they ſmelt a Female of their kind, where they were devoured by the wild Birds. The ſecond, was becauſe they were perſuaded, that the tame Birds of that kind were the chief occaſion that enticed the wild ones to come in ſuch numbers into their Country, where they made ſuch havock. Which conſiderations could

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have no place in our *Northern Countries*, whither none would be tranſported but tame ones, and where there would be no wild ones at all.

Theſe are the moſt conſiderable Remarks I have made upon the Animals of the *Southern Countries*. Next, as for the Fruits it bears, they ſurpaſs all imagination in beauty and deliciouſneſs: The Fruit, which they call *the Fruit of Reſt, or Repoſe*, is indued with ſome properties that to us would appear miraculous. Its faculty in procuring Reſt when we pleaſe, and the vertue of its Juice in healing, in very little time, all manner of wounds, induce me to believe there's no Ail, or Diſtemper in *Europe*, for which it would not prove a ſoveraign Remedy. I was informed afterward, that it was with that all my wounds were cured, I had received at my coming; and though I afterward received in ſeveral Fights many ſore blows more, ſome whereof made great wounds in my body and ſome broke and ſhattered my bones, yet by vertue of that only Juice, I was always cured in three days: which if known, and uſed in *Europe*, would cut ſhort *that numberleſs number of Drugs and Remedies*, that coſt ſo dear among us,

and

and which yet after all, *kill more Patients than they cure.*

While I lived in *Portugal*, I was ſubject to ſeveral Infirmities, and the terrible ſhocks I had ſuffered by my diſaſters upon the Sea, had very much weakned me; and yet when I came into *Auſtralia*, and began to live upon the Fruits of the Earth, that are the only Food there, I can boldly affirm, That I felt not the leaſt Indiſpoſition, nor Infirmity; and tho' my abſence at ſuch a dreadful diſtance from my own Country, and the extraordinary odd and ſtrange Cuſtoms of the People I converſed with, and which I was obliged to conform to, gave me no ſmall cauſe to be *Melancholick*, and tormented me with many a bitter reflection, yet as ſoon as I taſted but one of the *Fruits of Repoſe*, all my Reſentments were calmed, and my Courage and uſual briskneſs came to me again, my Blood danced in my Veins, and I found my ſelf in ſuch a diſpoſition both of body and mind, that there was nothing I could deſire to render my Contentment more compleat than it was. Of what ineſtimable price would ſuch *Fruits* be in *Europe*, where grief and vexation kill the greateſt part of mankind,

and

and troubles cauſe languiſhments far worſe, and far more formidable than Death.

But can there be any thing imagined more deſirable, than to live ſplendidly and fare very delicately, without being at any charge, ſince for that end, one need not have any greater Proviſion than three or four of thoſe Fruits, which are incomparably more delicate, and of a much richer Reliſh and Nouriſhment, than our moſt ſucculent Meats, and moſt artfully ſeaſoned Diſhes, nor any other Drink, than a ſort of natural *Nectar*, that is found running in ſtreams in that Country, where every one may eat and drink his fill, with the greateſt Pleaſure in the World, without being obliged, either to Till the Earth, or cultivate any Trees.

I have admired an hundred times how Nature comes to be ſo partially liberal to that Country, to give away as 'twere in ſporting, and with a careleſs prodigality thoſe things ſhe is ſo nigardly of in our Regions. But among other things, I cannot paſs in ſilence, that abundance of fine Cryſtal that is there to be found, and which the *Auſtralians* know how, with ſuch admirable Skill and Symmetry

to

to cut, and put together, that it is very hard to find where the Stones joyn, so exactly they seem to be all of a piece. This Crystal is so transparent, that 'twere impossible to distinguish any Pores in it, if the rich Figures Nature forms in it of divers colours, did not convince us it had some.

But that, which in my Opinion surpasses all the most prodigious Rarities in the World, is a *Hab*, which is to be seen in the *Seizain*, or district of *Haf*, which is made all out of one entire piece of Crystal, which could not be done, but by cutting it out of a great Rock of the same matter. This wonderful *Hab*, or *Temple*, surpasses all the rest in their bigness and breadth; for it is 200 Foot high, and 150 Foot wide; the Figures with which this Crystal is interspersed, are bigger than those observed in the other, and it is visible that they are all entire, without being patched up with any inlaid pieces: They assured me, that it had been oftentimes debated among them, whether it would not be better to destroy it, than to keep it standing, because it tempts the curiosity of those that dwell afar off, and causes distraction of Thoughts in them that assemble in it: However it is yet

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ſtanding, and I can hardly believe that ever they can find in their Hearts, to vote the demolition of ſo rich and rare a piece as that.

The greateſt difficulty I find in procuring a Traffick in theſe Commodities between *Europe* and *Auſtralia*, conſiſts in finding out ſome way, either to force, or otherwiſe to diſpoſe of ſuch a Communication; for after having well conſidered the whole matter, there appear to me unſurmountable difficulties in ſuch an enterpriſe; for the *Auſtralians* being a People that neither covet any thing; there is no likelihood of bringing them to a Compliance, by the allurements of Gain, of Rewards, or of Pleaſure, nor any practicable means left for us to overcome that ſtrange averſion they have for us, which is ſo great, that they cannot endure to hear us mentioned. without declaring the paſſion they have to deſtroy us. And then beſides all thoſe things that we uſually carry into the new diſcovered Countries, and which procures us acceſs to their Inhabitants, paſs in the eſteem of the *Auſtralians*, for Childrens Play-things, and meer trifles, and bawbles; they look upon our Gawdy Stuffs, and richeſt Silks, as Spiders Webs, they know not ſo much

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as what the names of Gold or Silver ſignifie; and in a word, all that we count precious appear in their eſteem to be but ridiculous; and therefore there remains no other way to introduce our ſelves among them, but by open force; and in that matter they have a great advantage over us, which would fruſtrate all our attempts that way; for the Sea in thoſe parts is ſo very ſhallow, that it will hardly carry a Boat, at two or three Leagues diſtance from their Shoars, unleſs it be in certain particular *Creeks*, where there are ſome Veins of Water which cannot be known, but by long experience. Beſides all which obſtacles, they keep ſo exact a Guard upon all their Coaſts, that it is impoſſible to ſurpriſe them, nor yet to attack them with any hopes of Succeſs, as will appear by the following Relation of ſome of their Wars.

CHAP.

CHAP. XII.

Of the ordinary Wars of the Auſtralians.

IT is by a conſtant *Decree* eſtabliſh'd in the World, that we ſhould poſſeſs no happineſs without ſome pains, nor be able to keep it without ſome difficulty; and therefore it is no wonder if the *Auſtralians* be forced ſometimes to maintain great Wars to defend a Country againſt the Invaſions of thoſe *Foreign Nations*, that being ſenſible of the advantages wherewith it is bleſſed, make all poſſible efforts to open themſelves a way into it. The moſt formidable of all thoſe *Neighbouring Nations* are the *Fondins*, a fierce and warlike People, who are always ready to make an Irruption upon them, in thoſe parts where they are leaſt expected. Which obliges the *Auſtralians* to keep ſeveral Thouſand Men continually in Arms, to guard the Shoars, and the Avenues of the Mountains next the *Sea*, where they have conſtantly upon Guard 20000 Men in the

the Compaſs of about ſixty Leagues of Country.

The firſt of thoſe Guards that diſcovers an Enemy approaching, immediately gives the ſignal agreed upon; which ſignal conſiſts in throwing up a kind of flying Squib or Serpent, that flies very high, and makes a noiſe to be heard two Leagues; upon which, all the reſt to the right and left hand, give the ſame Signals, ſo that in 24. Hours, all the Coaſt takes the Alarm, and the half of the Guards run to the place where the Alarm began, with ſuch celerity, that in leſs than ſix Hours time, there will aſſemble between 30. and 40000 Men; and when they find themſelves ſtrong enough to repulſe the Enemy, they take away the firſt Signal, upon which, all the reſt ceaſe, and no more Succours march up to them.

But that which ſeems to me moſt admirable in them, is to ſee them without any Commanders to lead them, and without having any previous Diſcourſe or Communication one with another, of receiving any Direction or Inſtruction; they know how to poſt themſelves with ſo much Order and Diſcipline, that one would think they were all ſo many admirable experienced Captains, that were

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all inſpired with the ſame deſign, and agreed upon the means how to execute it. I aſſiſted againſt two Irruptions, made by the *Fondins* into the Country. The firſt was made about 17 Years after my Arrival in the Country, and the other was made the laſt year of my ſtay there. The *Fondins* aſſembled an Army of about 100000 Men, and attempted to break through a Paſſage that was not ſo watchfully guarded as the reſt, 30000 of them were already paſſing by favour of the Night; and had it not been for the indiſcretion of ſome hot-headed Fools among them that made a great noiſe, they had all entred into the Country, before the *Auſtralians* could have perceived them; but that noiſe having betrayed them, the *Auſtralians* ſeeing the extream danger, which they were in, doubled their ſignals, in which caſe all the *Sezains* are bound to take Arms, and march with all Expedition to their Aſſiſtance; yet the *Fondins*, who poured in in throngs, met with but 300 *Auſtralians* that firmly oppoſed them; but they did it ſo vigorouſly, that they put a ſtop for a conſiderable while to a Party of their Enemies; but at laſt, being ſurrounded on every ſide by the reſt of them that were gotten further into the Country,

they

they were all cut in pieces: But however, by ſelling their Lives ſo dear, and keeping the Enemy in play for above Two Hours, they gave the two *Sezains* time to come up with them; ſo that while the reſt were juſt defeated, another freſh Body of about 1500 Men was drawn together to diſpute their paſſage any further; the *Fondins* having paſſed over the Bellies of the firſt Party, threw themſelves into the Country, to the number of above 60000, crying out, *Ham, Ham*, which in their Tongue, is *Victory, Victory*. Notwithſtanding which, the 1500 *Auſtralians* kept themſelves in a Body as firm as a Rock, forming a front on all ſides of them; but the *Fondins* ſurrounding them at laſt, made a moſt horrible ſlaughter of them.

In the mean while the day began to break, and a Party of the *Fondins*, being obſtinately ſet upon, defeating the ſaid 1500 *Auſtralians*, kindled Fires round about them, either to burn them, or hinder them at leaſt from eſcaping: But the reſt of the *Auſtralians* which came running thither from all parts, formed at laſt a Body of 25000 Men, among whom I was; and dividing themſelves into three parts, the leaſt of them, which conſiſted of between 5 and 6000 Men, endeavoured to

to ſeize the paſſage, by which the *Fondins* made their Irruption; the *Fondins* apprehenſive of ſuch a Deſign, had left 20000 Men to guard it, who charged the *Auſtralians* with ſo much fury for five Hours together, that they would have totally defeated them, if it had not been for a Re-inforcement of 3000 Men, who came in, and maintained the Fight five Hours longer, with a horrible Slaughter on both ſides: During which time, the two other Bodies fought with the ſame Vigour againſt the reſt of the *Fondins*, and the Butchery was ſo great in that place, that the Field of Battle was become like a Maſh of Mortar, compoſed of Earth and Blood, in which the Combatants ſunk up to the Knees; and the *Fondins*, however, began already to grow weary, when a new Reinforcement of 20000 *Auſtralians* arrived; who having forced their way without much oppoſition through the *Fondins*, joyned our Troops: And now, finding our ſelves much ſtronger than our Enemies, we detached away 10000 Men to the aſſiſtance of our Brethren at the paſſage, a great many of which were already knockt on the Head by the *Fondins*, with great Stones, which they threw down at them from the tops of the Mountains, where they lay im Ambuſcade.

ſcade. On our ſide, we having freſh Troops, renewed a fierce Fight againſt Men that were already almoſt ſpent, which quickly forced them to give way, and betake themſelves to flight; but when they ſaw the paſſage ſhut up againſt them, and that they were inevitably loſt, they turned back upon us that were purſuing their Rear, and fighting like deſperate Men, opened themſelves a paſſage thro' our Troops, which were weary of killing them.

And having thus forced their way thro' us, they began to fly in diſorder cro's the Country, diſperſing themſelves on this ſide, and that ſide, in the wide Fields. The Fight laſted till the middle of the next Night; and as the *Auſtralians* that ſtill were marching with freſh Reinforcements from all parts, met every where in their paſſage ſome flying *Fondins*, ſtill defending themſelves with a great deal of Bravery; but as ſoon as they perceived the approach of this new Reinforcement, they turned their backs, and fled. When the Fight was over, the *Auſtralians* that had fought, refreſht and reſted themſelves, and the reſt took care to perform the laſt Duties to the Brethren, who were killed in the Battle: They found above 19000

Auſtra-

Auſtralians killed upon the place, and about 12000 were wounded, in the number of which, I may reckon my ſelf, ſince I had an Arm broke, and one of my Thighs run through: Each one knew the Dead that belonged to him, and had them carried back to their reſpective Quarters. The neceſſary orders were likewiſe given to convey all the Bodies of the *Fondins*, to the place where they had made their Irruption; and they found of them above 90000, which they piled up one upon another.

Thus paſſed the firſt Battle of the *Auſtralians* againſt the *Fondins*, at which I was preſent, and which I accordingly deſcribe, as an Eye-witneſs: I could not perceive they obſerved any other Rule on our ſide in their fighting, except it were to reſolve to let themſelves be killed, than to ſuffer their Ranks to be broken: As for their defenſive Armour, they wear a ſort of light Back and Breaſt-Plate, as thin as Paper, but yet ſo hard, that no blows that are not ſtruck at them with an extraordinary vigour, are able to pierce them. As for their Proviſions for the Mouth, on ſuch occaſions, they are ſupplied every one in particular, from the reſpective Quarter, or diſtrict, to which

he belonged, the Brethren carrying them to their *Hab* in the Morning, and the Brethren of the next *Hab* carrying them to theirs, and then those of the next to theirs, and so on, till they be conveyed to the place where the Men are, for whose use the Fruit is designed.

The second *Australian* Battle, in which I was, happened 17 years after that, upon the following occasion. The *Fondins* had seized upon a very considerable Island, about 10 Leagues from the *Sezain*, or District of Grief; it was about 18 Leagues in length, and 14 in breadth, the Ground there being very good, they had fortified themselves there, and were grown very populous. The mildness of the Air joyned with the plenty and fruitfulness of the place, drawing thither daily a confluence of new Colonies, from whence they made hold afterwards to make incursions into the Continent of the *Australians*; upon which, those People having taken a Resolution to drive them out of that Island, they wrote only to the 500 next *Sezains*, who detached for that purpose each of them 400 Men, so that in a trice they raised an Army of 200000 Men; they immediate prepared a kind of great flat Ferry-boat, and built like a Platform, which contained

300

300 Men in Front, and 400 on each ſide, ſo that it was capable of wafting over 12000 Men, ready ranged, in order of Battel, which they made to be advanced in that manner towards the Iſland. Beſides which, they equipped 600 other ſmall Veſſels, that carried each 100 Men, and 400 others, laden with Ammunition and Proviſions. Amongſt all the Engines of War, I ſaw there, I took notice of one, which conſiſted of ſeveral Ladders, which ſtuck certain pointed Irons into the Walls of any Town they were applied againſt, which by the help of a Spring, enlarged themſelves like a hook, as ſoon as they had made their paſſage into the Wall, and then afterwards being turned about with a Wheel, theſe Engines would ſhake down, and overthrow the ſtrongeſt Walls. I was upon the Ferry-boat, or Platform, when they began to advance againſt the *Fondins*, which had been preparing themſelves for three Months before, for a vigorous Defence: They were provided with all ſorts of Proviſions, and their Army was compoſed of 300000 fighting Men, all reſolved to overcome, or die. In the mean time, the *Auſtraliaus* being come within view of the Iſland of the *Fondins*, made a ſtop to conſult which way they might be.c

aſſault their Enemies: And it was concluded in Council, that they ſhould Land 20000 Men in the Night out of their ſmaller Veſſels, to ſurround the Iſland, and to engage the *Fondins* to fight, whilſt 10000 more ſhould throw themſelves into the Water, and ſwim over into the Iſland with the Inſtruments, neceſſary to beat down their Walls: which Reſolution was executed with ſo much Order and Celerity, that the *Fondins* had no time to bethink themſelves how to prevent the blow. The 10000 attackt the firſt Wall; and having beaten it down, 2000 of them ſwam over, and attacked the ſecond Wall; in which, when they had made ſome Breaches, the Sentinels hearing the noiſe, went, and immediately alarmed the next Court of Guard: But the Ardour of the *Auſtralian* was ſo great, that before their Enemies could have notice of their Approach, they had already paſſed to the number of 500 beyond the Wall, who kept firm in a Body to cover the aſcent of the others, who mounted with ſuch a ſurprizing Expedition, that in an hours time, 20000 of them paſſed over the Wall in ſpite of all the oppoſition of the *Fondins*. In the mean while, their King being informed that the *Auſtralians* were in earneſt entring his Iſland,

ſland, took with him 6000 choſen Men out of a Body of Reſerve, and advanced at the head of them, to view the Enemy. The *Auſtralians* on their ſide gave mighty Shouts to give notice to the reſt of their party behind, that they had paſſed the Wall, ſo that when the *Fondins* had begun an obſtinate fight, the *Auſtralians* that were not yet paſſed the Wall, climbed upon all ſides, and in ſpite of all the Reſiſtance the *Fondins* could make, ſcaled, and paſſed it, to the number of 50000, who made themſelves Maſters of a part of the Wall, as the day began to appear, upon which the Veſſels advanced to the Shoar, and Landed 20000 more, who likewiſe paſſed after their Companions over the Walls; ſo that the *Fondins*, who by that time had got together above 100000 Men, ſeeing the evident danger that threatned them, drew themſelves all cloſe up into one united Body, with a Reſolution to venture all for all, and fell ſo fiercely upon a Body of the Enemies that made head againſt them, that they would have entirely defeated them, if another Body of *Auſtralians* that had beaten down above 200 Fathoms, or 400 Yards of Wall, had not come up timely to their Aſſiſtance, which was a

Detachment of 6000 Soldiers from the Platform; who being all freſh, and in a good condition, charged the *Fondins* in the Rear, and made ſuch a dreadful ſlaughter of them, that there hardly eſcaped 2000, who fled, and ſaved themſelves in a ſmall adjoyning Fortreſs, and ſo the *Auſtralians* became Maſters of the Field: But however, before they would attack the Fortreſſes that ſtood further within the Iſland, they firſt made ſure of all the Paſſages and Outworks of it, that they cut off all poſſibility from the *Fondins*, of eſcaping their Hands: They ſpent two days in that work, and two more in looking for the Bodies of the Brethren that were ſlain in the Fight, of which they reckoned 42000, to whom they paid the uſual Honour of Burial; after which, they likewiſe took the number of the *Fondins* that were killed, which amounted to 12000.

When they had ſo done, they marched about to all the Towns in the Iſland, and took Five of them by Aſſault in one day, moſt unmercifully killing all they met. And here I cannot but with Regret, take notice to you, that I do not believe any Country in the World can produce more lovely and beautiful Women than there were to be ſeen in this, which made me

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in ſpight of all the Violence I uſed to my natural Inclination, in order to conform my ſelf to the cruel and pittileſs Cuſtoms and Proceedings of the *Auſtralians*, not able to forbear ſhewing ſome Marks of Compaſſion, when I ſaw the Throats of ſo many fair and charming Creatures, ſo miſerably, and unmercileſly cut, which much ſcandalized thoſe *Brethren* that obſerved my tenderneſs: but the matter was much aggravated, when breaking into a Houſe that ſeemed more conſiderable than the reſt, I found in it a venerable Matron, with two Daughters, of between 25 or 26 Years of Age, of a moſt Accompliſh'd Beauty, that threw themſelves down at my Feet; for their Charms ſo ſtrongly Tranſported me, that being almoſt bereft of my Reaſon, and my Judgment, I inconſiderately advanced towards one of thoſe young Ladies, whom I graſped Affectionately in my Arms, to lift her up, when two *Auſtralians* came in, juſt at that moment, and ſurprized me in the Action.

I ſaw by the Fire, that flaſht in their Eyes, and by the Indignation which appeared in their Faces, that I was a loſt Man; nevertheleſs they contented themſelves only with cutting the Throats of thoſe Ladies in my Preſence, I knew not

afterwards, neither what to reſolve upon, nor what would become of me, nor durſt I look an *Auſtralian* in the Face; and as ſoon as any one came near me, I held down my Eyes, and Confuſion ſhewed it ſelf in my Face. In this Perplexity, I returned on Board to the Veſſel, where I feined my ſelf wounded, that they might not take it ill, that I had quitted the Army, and I remained, with a Spirit ſo dejected and ſad, that I could ſcarce ſupport my ſelf. In the mean time, the plain Country, and all the Towns being ſcattered, they reſolved to Attack the ſtrong places, of which they inveſted three at once, and all the works of a Siege among theſe People, being to dig the Earth round about the place which they Attack, 300 Men were employed in that Work for three days; at the end of which they came to the Walls, notwithſtanding the Sallies of the *Fondins*; then they undermined them, and diſmantled thoſe Cities in a trice, to the great Aſtoniſhment of all the Inhabitants; they gave at the ſame time a general Aſſault, and all the valour of the *Fondins*, who defended themſelves very Couragiouſly, did not hinder them from taking the ſtrong places in four days time: The ſlaughter was there gene-

general, and they ſpared neither Women, old People, nor Children, all were enveloped in one common Maſſacre; thoſe that were in the other Fortreſſes, did not ſtay to be Beſieged, they went out the Night before they were to be inveſted, and the next day, were to be ſeen on the Banks of the Sea, more than 200000 People, of all Ages and Sexes, ſome of which threw themſelves head-long into the Water, others caſt themſelves upon the Mercy of their Enemies, others with Hands lifted up to Heaven, expected Death, which they ſaw inevitable.

Thus this fine Iſland was diſpeopled, the *Auſtralians*, collected into many heaps the Bodies of the *Fondins*, and left them upon the Banks of the Sea, without burying, expoſing them to the Birds, who devoured them. Beſides theſe *Auſtralians*, who were killed at the firſt Aſſault of the Iſle (of which we have ſpoken) there was found 18000 more, which were tranſported out of the Country upon many Veſſels; they carried back the Wounded in the ſame manner, which were to the number of 30000 Men.

As the *Auſtralians* are very dilligent at the *Aſſemblies* of *Hab*, and of *Heb*, as well at home, as abroad, ſo ſoon as the Iſle was taken, they met together, to praiſe God, and to conſider of ſeveral other Affairs, of which the principal were how to diſpoſe of me, and how to deſtroy the Iſland. I was accuſed upon Five Articles, every one of which deſerved death; and having had my hearing, I was ſent back into my *Sezain*. After that, they came to a reſolution to demoliſh the Iſland, with two Armies of fifty Thouſand Men each: and this prodigious maſſe of Earth was deſtroyed, and covered with Water, in ten of their Months. A Work which the *Europeans* could never have finiſhed in ten Years, and which is more, would never have dared to undertaken. This is what I have ſeen of the War between the *Auſtralians* and the *Findins*.

Beſides theſe Enemies, the *Auſtralians* have thoſe to fight withal, which they call *Sea-Monſters*; this is the Name they give the *Europeans*, becauſe they are ignorant of their Country, and they never ſee them come but by Sea in Ships. They ne-

never call them any thing elſe but *Sea-Monſters*, or *Half-men*. The old Philoſopher, who was ſo much my Friend, and who took ſuch delight, a little before he died, to hear me talk of my Country, told me, That he had ſeen ſome People approach their Coaſts, who were made juſt after the proportion that I ſpoke of; that he admired the Fabrick of their Ships, and that he was always deſirous to know more of the Country of theſe *Half-men*, and that he found a great deal of pleaſure in what I had told him, and what he believed before.

He told me, among other Diſputes which they had had with theſe *Half-men*, they had at one time met with ſo reſolute Men, that they were three whole Days before they could take Seven of their Ships: I ſaw theſe Veſſels upon the Shoar; for the *Auſtralians* keep all their Prizes, as Trophies of their Glory and Valour.

When I came thither, about ſix Months before, they had defeated a whole Fleet of them; and I ſaw a great many Bodies hung upon the Maſts, whom by their Cloaths, I know to be *French*, *Spaniards*, and *Portugueſe*. My old Man, who ſaw the Battle, told me, he never

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ſaw the like of it, except what I did againſt the wild Birds. The Pilot having obſerved ſome little Rivolets of Water deep enough, came up within half a Mile of the Shoar, but not finding there but two Foot of Water, he was forced to ſtop; he immediately cauſed a Thouſand Men to Land, to view the Country. They came with a great deal of bravery, and eaſily forced the Sea-Guards, who preſently gave the Signal, the Enemy were come. But the Enemy having boarded a *Sezain* which they met, and falling a plundering, the Sea-Guards did ſo redouble their Signals, that before the *Europeans* could have done plundering, there appeared eight Thouſand *Auſtralians* upon the Shoar. The *Europeans* fired a great many pieces of Cannon, but few did Execution. In the mean time the *Auſtralians* ſurrounded thoſe few that had landed, in a little Houſe, which they had before forced open, and in which they defended themſelves for ſome time, but at laſt they were forced to ſubmit to Number, and not one Man eſcaped to carry the News to the *Fleet*. After that the *Auſtralians* made a conſiderable turn to ſecure the paſſage of the River, in which they are admirable, by filling dextrouſly

trouſly the Mouth of the River with ſuch heaps of Earth, as it was impoſſible for the Enemy to paſs. After this, they endeavoured to board them, but the *Europeans* made ſo good uſe of their Cannon and ſmall Arms, that of eight Thouſand *Auſtralians*, there was ſix Thouſand killed before one Man could board them. And my old Man aſſured me, that he never had ſeen ſo much bravery in any of their Enemies. Notwithſtanding all this, the *Auſtralians* being conſtantly ſupplied with freſh Men, they began a new Attack with twelve Thouſand Men, who were very bravely received, but not with ſuch a loſs as the former; they boarded the Ships with a wonderful courage; yet the *Europeans* firing from all parts upon them, they had killed above four Thouſand, when on a ſuddain the *Auſtralians* were reinforced with two Thouſand freſh Men, who finding the Enemy already quite fatigued, immediately defeated them. There was in all, three Thouſand Seamen, and as many Soldiers, who had all their Throats cut, in leſs than an Hour.

But the ordinary Fights which the *Auſtralians* have againſt the Birds, of which we have ſpoken, are much more trou-

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bleſome; becauſe coming, and going by the Air, there is no means neither to ſtop, nor deſtroy them. They fight againſt theſe terrible *Beaſts* three ſeveral ways; becauſe they are attacked by them in as many; for ſometimes they hide themſelves in the *Trees*, ſometimes they fly out of ſight, to throw themſelves upon their Prey in a Minute. The little *Birds*, of which I have ſpoke before, will perceive them a great way off, and ſtrike their *Bills* with ſeveral doleful cries, to give notice to the *Auſtralians*, to put themſelves upon their Guard. Yet theſe *Beaſts*, notwithſtanding all their precautions, ſeldom miſs their blow. I remember once, as I was going to *Heb*, in the company of my Philoſopher, armed according to our cuſtom, with Halberts, Caſques, and Cuiraſſes, after our mode, we had ſcarce gone half our way, when the little Birds began to cry, and fly about us, in a frightful manner, to give us notice of our danger. In ſhort, we immediately perceived ſome of theſe great *Birds*, who came to attack us. We then crowded one upon the other, covering our ſelves with our Arms, and making our ſelves ready for defence. One of theſe dreadful *Beaſts* ſnatched my Halbert

bert out of my hand, with a force no man alive was able to reſiſt. The other five fell ſo furiouſly upon my Companions, that they had an incredible difficulty to ſave themſelves; and juſt as I turned my Head, to ſee how I might come to their help, I my ſelf was carried off; and I had been infallibly loſt, if five of my other brethren had not come to my aſſiſtance, and cleared me from the claws of the *Beaſt* that held me. But then many more of our brethren coming in, the Birds flew away.

But that which is moſt terrible is, that theſe horrible *Beaſts* aſſemble themſelves ſometimes to the number of four, or five hundred, forming a body of an Army; where it ſeems they obſerve a ſort of a Diſcipline, in their Combats with the *Auſtralians*. They Camp in all places indifferently where they find Food. The *Auſtralians* canton themſelves into their Houſes, none dare ſtir out; they put up the Signal to give notice, that the Enemy is there, and every one to take care of themſelves.

The Regularity, which they obſerve to fight with theſe Birds, is greater than that which they obſerve to fight the *Fondins*; they ſtand cloſe together, and ſo order it, that they have a Front on every ſide. They have their *Sarbecans*, of which I ſpoke before; in ſhort, they are made of Halberts and Cutlaces: So ſoon as the Birds perceive them coming againſt them, they ſeperate themſelves, ſome flying on one ſide, and ſome on the other, the greateſt part of them out of ſight; but this is only to joyn themſelves the cloſer, to fall together upon the *Auſtralians*; who, notwithſtanding all their Precautions, always loſe ſome Men in their firſt Attacks. I was preſent at three Fights with them, we loſt at the firſt 6 Men, at the ſecond eight, at the third three; and in the three Fights altogether we killed but ſeven of the *Birds*. It is impoſſible to tell you with what force they fall upon Men, and what furious ſtrokes they will give with their *Bills*; I ſaw an Action in the laſt Combat, that's worth relating; An *Urg* took away the Halbert of one of my Companions, and another ſeized his Perſon; I would have defended him with my Halbert, but a third *Urg* carried

ried him off: my Neighbour ſtuck to him, and the ſame *Bird* carried away both: Another took hold of one of them, but another *Urg* threw himſelf furiouſly at him; and as he was carrying him of, I joyned my ſelf to him to ſtop him, but we had all four been carried off, if we had not knocked down one of the *Birds*, for the others immediately quitted us after that, and we found one of the *Auſtralians*, which they let fall dead and ſtrangled, by being pinched too hard by them; they obſerve that when the Sea hath been Tempeſtuous for four or five days, theſe *Birds* are in a ſort of a rage, becauſe they cannot take the Fiſh, which they do at other times for their uſual Nouriſhment. I have told you before, that the *Auſtralians* have, and do yet continue to make extraordinary Efforts to deſtroy theſe terrible Enemies. They demoliſhed 30 Years ago three conſiderable Iſlands, where theſe *Birds* harbour, of two Leagues in length, and at preſent they are about deſtroying another that is ſix Leagues from their Country. The moſt proper ſeaſon for this is the Tropick of *Capricorn*, and they continue to the Æquinox of *March*, at which time *Birds* beginning

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to grow warm, begin their threatning, but without effect, till the Sun enters into the Sign of *Taurus*. 'Tis then that they come to Attack the *Auſtralians* in Troops, with ſo much fury, that whatever they are able to do, cannot hinder them from loſing ſeveral Men; the heat of theſe Engagements will ſometimes continue for ſix Hours together, without intermiſſion for thirty Days, and after that, they go away by ſmall Parcels, till the Month of *October*, where they return again with the ſame fury.

CHAP.

CHAP. XIII.

Of the return of Sadeur, *to the Iſland of* Madagaſcar.

I Write that which follows of the Iſle of *Madagaſcar*, and I begin to flatter my ſelf, that this Hiſtory may go home with me, even to mine own Country.

It is eaſie to judge by all that I have ſaid of the Incomparability of the humours and Intereſts of the *Auſtralians*, with the People of *Europe*; that I owed the Preſervation of my Life to nothing but the deſperate Action which I did when firſt I came into the *Auſtralian* Country, and to the continual violence I did my ſelf, to conform to their manner of litving, and to the Care the good old Man took of me, who was always my Protector; notwithſtanding this, as our nature will ſhew it ſelf, what-ever Diſguiſes we put on, there often fell from me ſome Words or Actions, which ſhewed what I really was. The good old Philoſopher made an hundred Harangues in my Defence,

fence, while he was alive, and to ſtop the Deſigns that their Brothers had formed againſt me; he ſet out my fighting as an unheard of Prodigy, and which alone rendered me worthy of their Protection, notwithſtanding all my faults. He maintained that ſince they had taken me into their Protection, though I was a Stranger, they could not now take away my Life without manifeſt Injuſtice, ſince what I did amiſs proceeded from my Nature; he added after all, that ſince I was a Stranger, they ought not to condemn me till they could hear what I could ſay in my own defence. When he died, he redoubled his Entreaties, and Reaſons, to oblidge them to preſerve me, and named me to be his Lieutenant, after an Exhortation, truly paternal, which he made to me, and all the Brothers accepted it, with their common Conſent. In fine, he ſupported me till the War of the *Fondins*, of which I have ſpoke, where my ruin was fixed, and reſolved on.

The Accuſation that was formed againſt me, may be reduced to five principal heads: The firſt was, that I had not fought with the others, ſince I could

could not produce an Ear of the *Fondins*: Secondly, That I had teſtified a great Grief, in ſeeing the Deſtruction of their Enemies: Thirdly, That I had embraced a *Fundine*: Fourthly, That I had eaten the Meat of the *Fundines*: and laſtly, That I had made Queſtions full of Malice to the Brothers. To underſtand theſe Accuſations, you muſt know, that it is a Cuſtom of the *Auſtralians* to cut off the Ears of thoſe that they kill in fight, and make a Girdle of them; he that brings moſt is eſteemed moſt Couragious; and there was ſome that in the taking of the Iſland, that brought off 200.

As for my part, I was ſo far from having killed any of them, that I teſtified an extream regret, to ſee the bloody *Butchery* of thoſe unhappy People; I have told you already of the tenderneſs which I ſhewed to a pretty *Fondin* Lady, whom I found in an Houſe with her Mother. The *Auſtralians*, looked upon this as the greateſt crime I could commit, and there was none of them afterwards but abhorred me.

They charged me beſides, that I had the boldneſs ro propoſe the Preſervation of ſome of the *Fundines* Women, to be made

made uſe of as Slaves, and that I had openly declared, that I preferred the Life of one *Fondin* Woman, before all the Booty I could pretend to in the Iſland.

So ſoon as they had heard theſe Accuſations againſt me, they propoſed to Death to me, but with ſo imperious an Air, that I had nothing elſe to do but to accept of it: And for as much as they kept a great ſilence, when I came to the Table to eat, according to the Cuſtom: I began to ſpeak, and told the Brothers aſſembled, that I had ſuch eſſential Obligations to them, that I could not leave them without communicating to them a grand Secret, which I had for the eaſie Deſtruction of the *Urgei* I added, that I was really guilty of the Crimes of which I was accuſed; but ſince all thoſe crimes came from my nature, which all People knew to be like that of the *Fundins*; I appeal to their Conſciences, if being reſolved to ſuffer me to live among them, knowing me for a *Fundine*; they ought not alſo to pardon thoſe faults, which were inſeparable from thoſe of my Species: Its true, ſaid I, that I have teſtified a great deal of kindneſs to thoſe People that were like me; it is true, that I could not

cut their Throats; 'tis true, that I ſhew'd a compaſſion for thoſe who are even as my ſelf: And if I had not done this, I muſt have renounced my nature, and their own Reaſon, which Judges ſo well of things, would have juſtly condemned me of cruelty.

If an *Auſtralian* ſhould happen to be amongſt the *Fundines*, would not he be inexcuſable, if in a War againſt his own Nation, he ſhew'd not ſome kindneſs to them. But after all, do not believe that I am ſo deſirous to preſerve my life, I am glad to retire, I only demand a delay of a few days, to have time to ſhew you, that this poor Stranger, whom you have protected, is not ungrateful for the benefits received of you.

They went out of the *Hab*, according to the accuſtomed manner, without giving any Anſwer, ſo that I ſaw I had no other way left, but induſtriouſly to ſtudy out ſome way of returning into my own Country. In this cogitation, all the Adventures of my former Voyage, which brought me to the place where I now was, ran in my mind. I had always before my Eyes the opportunity which was ſo favourable to me; and I imagined, that

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if I could, after any faſhion, ſhift away from the ſight of theſe *Auſtralians*, my return would be ſecured; and after I had revovled in my mind, a great many ſeveral methods and deſigns, this was the Reſolution which I took and executed. I made a Cord of the bark of a Tree, which is named *Schuch*; I rubbed it with the juice of the Fruit *Repoſe*, mingled with a little Sea-Water, which render'd it as hard as Iron; I afterward rubbed it with another Juice, which made it flexible, and at laſt made a kind of Rope, which I tied faſt to a Tree, where the *Urgs* uſed to perch; I never ceaſed to go and come, expecting with impatience the ſucceſs which I had promiſed my ſelf from this deſign. At laſt my little Birds having advertiſed me to retire, I ſaw two *Urgs* very high in the Air, which lighted exactly upon the Tree where I had ſtretched my Cord, and one of them was taken by the end of the Foot.

The *Brothers*, who ſaw that he was taken, ran preſently to knock him down; but I entreated them to let me alone with him, aſſuring them, that they ſhould in a little while ſee ſomething more ſurpriſing than what they now beheld.

My

My Beaſt ſeeing himſelf taken, continued two days in a very ill humour when I approached him, but at laſt, when he ſaw no appearance of eſcaping, and that hunger and famine preſſed him, he begun to be more gentle, and to ſuffer me to approach to give him meat; I fed him all alone, and he began to know me; I made much of him, and he ſuffered it; I lift up his huge Feet, I looked upon his Talons, I opened his Beak, and mounted upon his Back: In fine, I did whatſoever I would with him: I ſaid then to my ſelf, ſince I was firſt driven into this Countrey by the perſecution of theſe Beaſts, why may I not depart hence too by their Aſſiſtance? I had great hope of my Bird, and my hope increaſed as his kindneſs increaſed towards me.

In the mean time they ſpoke of my Conduct at the *HAB* with praiſe, and ſeeing that they admired it, I made a ſpeech and told them, that I begun now to look upon my ſelf as one whoſe being was in a manner ceas'd; that ſince it was the Cuſtom of our Nation, that when any one was at the point of Death, to live with great Reſervedneſs, and that my ſpirit would not permit me to be the

ſame that I had been, and that knowing that I ſhould ceaſe to be in a little time, I would employ the Moments that remained to ſtudy out ſome laſt action which ſhould edifie them much more than my firſt. Theſe Reaſons did very much ſatisfie the Aſſembly, and they were reſolved to let me finiſh my Life as I pleaſed, without ſpeaking any more either of my words or actions. And ſince I ought to be reckoned in the number of the dead, they themſelves named me Lieutenant, and regarded me no more but as a dying perſon, who was at Liberty to finiſh his Life as himſelf thought fit. This Order gave me ſo much conſolation, that I then looked upon my deliverance for moſt aſſured.

I paſſed almoſt the whole day with my Bird, and I omitted no way to ſhew him all the kindneſs I poſſibly could. I perceived one day that he had a great pain, and I found that the Cord which fetter'd him had cut the skin of his Foot, and was entred a good way into his fleſh; the wound was very conſiderable, and I uſed all means poſſible to cure him; I poured in the Juice of a Fruit to conſolidate the wound, I bound it up handſomly, and in eight days he became perfectly well.

well. His kindneſs upon this augmented ſo much towards me, that he would not ſuffer me to go from him: And I on the other ſide was never content but when I was with him: I let him by little and little go looſe alone, and he was ſo far from flying away, that he made continual Efforts to follow me every where: I was deſirous to try whether he could carry me flying, and I found that he did it with pleaſure, and a ſurprizing ſwiftneſs. After this I made a Girdle of many Leaves, which I rubbed with the Juice of the Fruit of Repoſe, to make it of proof againſt Water; I made afterward a kind of Bag, and having filled it with the moſt nouriſhing Fruits of the Countrey, and ſome Bottles of the Liquor which they drink there, with which I put alſo the *Manuſcript of this Hiſtory*, I put them all up very neatly, and girded them round about me.

Beſides this, I made a little Wallet which I filled with Fruit for the nouriſhment of my Beaſt, and have tied it neatly upon his back, I reſolved to depart the night following, which was the 15th of the *Solſtice* of *Capricorn* 35 years and ſome months after my firſt arrival into the *Auſtralian* Countrey, and in the

Fifty ſeventh year of mine Age.

That my Bird then might the more eaſily take his flight, I made him get up upon a Tree, and ſeating my ſelf under his wings, I made him begin his flight very high in the Air, for fear of being perceived by thoſe that guarded the Sea, but the great Cold of the middle Region of the Air quickly obliged me to deſcend a little lower.

In the mean time we had been above ſix mile already on our way, whether my Beaſt became again ſenſible of his wound, or whether too long a reſt had rendred him more heavy, I perceived he was extreamly fatigued, and could hold out no longer: I then ſo ordered him to light down upon the Water, and as he ſunk a little too deep, I leaped off to eaſe him, well knowing that my Girdle would ſupport me, and keep me out of danger. This poor Animal fearing then that I would be loſt, or would quit him, began to cry and turn towards me with an agitation that ſhewed his pain and uneaſineſs; but being my ſelf more weary than he, I leaned my head upon his Feathers, and having given him ſome of the Fruits in the Wallet, I fell into a ſound ſleep. I found the day very fine and

and clear at my awaking, and made my Bird eat again, and took a Repaſt my ſelf; I mounted again upon him nimbly enough, with deſign to advance the more ſwiftly on our way: But whatſoever Efforts he made, he was never able to take his flight, becauſe the ſtrange heavineſs of my body made him ſink too low in the Water; we were forced then, whether we would or no, to remain in the place where we now were, and any one may judge what pain and trouble I was then in: Nevertheleſs, having conſidered that my Beaſt went very well, and ſwiftly in the Water, I tied my ſelf to his Tail, and he drew me far enough to diſcover a little Iſland which appeared almoſt out of ſight. As the night approached, and my Bird being very weary, I ſtaid to feed him, and eat my ſelf alſo with him; but I was very much aſtoniſhed to ſee him ſtop ſhort; for whether it was that he regretted his former condition, or whether he could not live in a different Air from that of his own Climate, or whether he was only concerned at the trouble he ſaw me in, he would not ſtir a bit further. Night came upon us a little after, and he ſlept ſoundly, but I could not ſo much as ſhut

mine Eyes: I deliberated a long time upon what I ſhould do, and after a great many thoughts, I judged it moſt convenient to ſlip the Wallet from off his back, and to ſeparate my ſelf entirely from him, though with a great deal of regret.

After I had done this, ſeeing my Girdle and my Bag ſupported me perfectly well, I began to go away from my Beaſt, and to go forward by the favour of a South-wind which aſſiſted me; inſomuch that at Day-break I found my ſelf arrived without any inconvenience in the Iſland which I diſcovered the night before.

Then I went out of the Water, and ſat me down upon the Land, and I eat ſome of my fruit, with ſuch a ſenſible pleaſure tempered with that conſolation that I never yet enjoy'd the like. Sleep ſeized me afterwards, and I ſlept about ſix hours, and waking I reſolved to continue my Voyage, and to advance, always bearing towards the North, for fear of being in danger to be loſt in the Great Sea which ſeparates the *Old World from the New*. But I was ſcarce got into the Water when I heard the noiſe of the flying of the Great Birds which I have

ſpoken

ſpoken of. My very Heart trembled at this noiſe, and I thought my ſelf loſt at firſt, but my fear was preſently turned into joy, when I found that it was my own Beaſt that was looking for me, and who came to caſt himſelf at my Feet with ſo many careſſes and ſo many marks of ſorrow becauſe I had left him: I was touched with the moſt tender compaſſion that ever I had in my life, and becauſe I knew he had tired himſelf very much in ſeeking me, I ſtaid in the Iſland a Day and a Night, to reſt, and gave him ſome fruits out of my Wallet; he had ſcarce begun to Eat when ten great Beaſts, almoſt of the colour of our Wolves came up towards us: My Bird who perceived them before me, ſet upon them with great impetuoſity and fury, and taking up one and carrying it up into the Air, he let it fall upon another and knockt it on the Head, upon which all the reſt immediately fled, but before they could get to their Holes, he catched a third, of which he eat half and brought the reſt to me. The night following I ſlept with him ſix or ſeven hours, but my Bird did not ſleep till after me, and awaked very near as ſoon as I; He no ſooner had his Eyes open, but he fell upon one of the Beaſts

that he had ſlain and made his breakfaſt of it: I eat alſo ſome of my fruits, and preſently got upon a little Rock and mounted his Back as before, we advanced with a ſurprizing ſwiftneſs, and had made a great deal of way, when two Birds of the ſame bigneſs came to encounter us, and launching themſelves againſt us, began to attack us with great blows, of their Beaks and Talons. It was impoſſible for this poor Creature to make his part good, as well becauſe his burden put him out of a ſtate of defence as that the two Birds were each of them as ſtrong as himſelf; I had received already ſome blows which made me all bloody, and alſo ſeeing that we were both of us in equal danger, and that in hindering him to ſave his life, I could not ſecure mine own, I leaped off from his back, and caſt my ſelf into the Water, where I lay ſome time to look upon the Combat; My Bird held himſelf upon the defenſive, and contented himſelf to preſent his Talons and his Beak to guard off the blows as much as he could. But at laſt a miſt which begun to ſpread it ſelf inſenſibly quite deprived me of the ſight of this ſpectacle. I fell then into a deep grief, and made many reflections upon my unhappy

happy Eſtate, and I was reduced to it by mine own fault.

Auſtralia repreſented it ſelf to me with all its advantages, and the Iſland which I had newly left, ſeemed to me extremely Commodious, and I thought I might have paſt the reſt of my Days there without fear or danger, becauſe my Bird would have guarded me againſt all that durſt attacque me. I then remembred that I was the cauſe of mine own unhappineſs.

That which compleated my misfortune was, that I knew not what to do, not being able to ſee thirty yards before me. Theſe ſad thoughts perplexed my mind, when I heard a great noiſe like a Ship that ſpread all its Sails, I begun to cry out, when I was perceived by the Marriners who ſhot at me, and I was wounded in many places, but ſlightly.

In the mean time the Veſſel approaching, they knew by my voice and my actions, that I was a man. they took me on board, and uſed me with great compaſſion, they looked upon my wounds, and waſhed them with Oil and Wine and having poured upon them a precious Balm they bound them up very neatly.

Becauſe they appeared to be Europe-

ans I ſpoke Latine to them, I underſtood that they were French, and that their Veſſel parted a little while a go from the Iſle of *Madagaſcar* with deſign to cruiſe for a booty.

The Captain who was a man of quality having underſtood that I was an European came to ſee me, and ſpoke to me with a great deal of kindneſs, gave me a ſuit of his apparel, took me into his Company, and made me eat at his Table. The firſt entertainment I had with him laſted for three hours. I recounted to him the Hiſtory of my Birth, of my Education, of my Shipwracks, and of my Arrival in *Auſtralia*. He heard me with a great deal of attention, & was aſtoniſh'd that I could ſurvive ſo many evils that I had ſuffered. I heard that he ſpoke in French to the Company all that I had ſaid in Latin, and all of them admired that I ſhould eſcape ſo many dangers. He had afterwards the diſcretion to let me eat without asking me any more queſtions; But ſince I had loſt the uſe of the European meats, I found no taſte in them, and my ſtomach would ſcarce endure them. I took then of my Fruits which begun to wax old, and my little Bottles which began to dry, I offered one to the Captain who taſted it,

and

and proteſted that he had never drank any thing ſo delicious. He deſired a ſecond of me, and drank to the Mr. Pilot, he would have a third, and afterwards a fourth, and never ceaſed, till my Girdle was quite empty. There was no body but admired both the colour and delicacy of the Fruits, and they could ſcarce believe they were natural.

Our Repaſt being over, I was obliged to begin my Hiſtory again, and recount as well as I could poſſibly, the particulars of the *Auſtralian* Countrey, the Manners and Cuſtoms of the Inhabitants, and the reſt. The Captain was at a great loſs to believe me, but I reported ſo many circumſtances of the things which I advanced, that he could no longer doubt of it. He oftentimes proteſted that he would willingly run the danger of his Life to ſee thoſe things which I had ſeen. And upon what I ſaid to him concerning the Situation and Bounds of the Countrey, he declared that he ſaw plainly that his Friends who were gone thither would infallibly periſh.

In the mean time having reſolved to return to *Madagaſcar*, we ſet Sail, and after eight days ſailing, we arrived at the

the Port of *Tombolo*, which is ſomething Southerly to the Iſle of *Madagaſcar*, that is to ſay, South-weſt. The Captain had a great kindneſs for me, and would have let me leave him, to gratifie the Governour of *Tombolo*, who had a mind to ſee me.

CHAP. XIV.

Of Sadeurs *Stay in the Iſle of* Madagaſcar.

Tombolo is a Port that hath a little City indifferently ſtrong, in which there is about five or ſix thouſand Inhabitants, of which the greater part are *French*, ſome *Portugals*, others *Engliſh*, and a very few *Hollanders*; the reſt are the Natives of the Countrey, who are very hard to be civiliz'd. It is under the Tropick of *Capricorn*, in the 65th Meridian, according to *Ptolomy*. This Countrey is not only barren, but unhealthful, ſo far as I am able to judge. They have no proviſion but what is brought from other places, and the natural Inhabitants of the Countrey are not yet ſubjected, nor

nor have any fixed abode. Here again I recounted my Hiſtory at length to the Governour, and had many Conferences with him, yet being tired with ſtaying ſo long for a Ship to return into *Europe*, I prayed the Governour to give me ſome Men to conduct me up the River which they call *Sildem*, to enter higher into the Countrey to make ſome diſcoveries. The Governour aſſured me that he had had the ſame curioſity formerly himſelf, but that he was diverted from it by the certain information he had that the Inhabitants of the Countrey were ſuch Salvages, that they ſpared no perſon; and he added, that about three months before they entrapped two Souldiers, and that he had heard by a Salvage, that they had tied them by the Feet, and hanged them in Trees at five or ſix paces diſtance, then knocked them one againſt the other, that by hurting and beating one againſt another, they might be bruiſed to death; and that round about them there was a great number of Children who expected when the blood and brains of thoſe miſerable people ſhould fall to the ground, on purpoſe to gather them up, and eat them. And that theſe barbarous people having ſeen them render

render up their laſt gaſp in theſe cruel Torments, had taken down their bruiſed Bodies beaten all black, and devoured them without any other dreſſing.

Theſe cruelties hindred me from deſiring to know more particularly either the Countrey or the Inhabitants. I began then to be extreamly troubled, when there arrived at the Port a French Veſſel, which brought a kind of a Chaloop along with him, which they had ſeized upon in a Ferry-place as it was paſſing into an Iſland of the Southern Countrey. There was no body on Board but a *Venerable old man* accompained with the ſix Rowers which ſerved him in the room of Valetts. This man looked very much like an *Auſtralian*; his Forehead and Chin were ſquarer than they were long, his Hair and all his Beard black, and his Body of a brown Colour. As ſoon as I ſaw him I was touched with compaſſion for him, and had an extream deſire to know who he was. The Governour made no difficulty to give me leave to ſee him, being deſirous that I ſhould draw out by his means ſome knowledge of the Countrey, which yet he hardly believed could be done. I

came

came then to the old man, and having teſtified to him by many ſigns that I was in the ſame Captivity with himſelf, he began to ſhew ſome ſigns of comfort. After three or four Enterviews, I found a way to make my mind known to him after this manner. We agreed by ſigns to frame certain words to explain our thoughts. I formed two hundred in one night which he comprehended eaſily; Having formed in two months time a kind of Language ſufficiently capable to make us underſtand one another. I told him all my Hiſtory, my Shipwracks, my Arrival in *Auſtralia*, the ſtay I had made there, and the manner of my eſcape. Having engaged him by all this freedom and openneſs to put confidence in me; he made no difficulty to diſcover ſeveral conſiderable circumſtances of his Countrey to me. He told me that he lived in the middle of an Iſland, that the Climate was very Healthful, the Land very Fertile, and the People well Accompliſhed. That they had two ſtrong Barricadoes that ſeparated them on the Eaſt and Weſt from two barbarous People; to wit, two prodigious Mountains; that of the Eaſt was called *Harnor*,

that

that of the Weſt *Canor*: And that on the Sea-ſide, Nature had walled them in with ſuch banks of Sand, that they could not get over them without the experience of many years, he added that their Countrey was about ſix thouſand Miles about, that the Government was Ariſtocratical, and that they choſe every three years ſix Governours, the firſt for the North-Sea, the ſecond for the South-Sea, the third for Mount *Harnor*, the fourth for Mount *Canor*, and two others for the reſt of the Countrey; that theſe Governours had power of Life and Death over all People within their diſtrict of what condition ſoever they were. For the reſt, that they cultivated the Earth, and ſowed and reaped as they did in *Europe*; that the beaſts which ſerved them for Labour were of the bigneſs of Elephants. That in General the People of this Countrey loved their Liberties more than their Lives, that he was one of the Governours of which he had told me, whoſe unhappy loſs was cauſed by a Tempeſt that roſe againſt all appearance as he was going to viſit ſome banks of Sand which encreaſed extraordinarily, that the Tempeſt having carried him a great way

way off he fell into the hands of Pirates, who delivered him to the Governour of *Tombolo*.

We paſſed whole days in this agreeable converſation, when there arrived two Ships from the *Mogul* that were to depart in a few days for *Leghorn*. I was a little troubled to be deprived of the converſation of a man ſo agreeable and reaſonable, nevertheleſs not being willing to loſe ſo fair an occaſion, I told him that I was reſolved to take this opportunity to return into my own Countrey.

This news did ſenſibly afflict him, yet he declared that my deſign was too reaſonable to be oppoſed, and ſome days after going to take my leave of him, he anſwered me coldly, that he ſhould leave me firſt, and prayed me that I would preſerve that Friendſhip for him in my heart, of which I had given him ſo many teſtimonies of ſince our acquaintance.

A little while after, he caſt himſelf at my feet, to ſignifie the eſteem which he had for me, and having cryed out five or ſix times in his Language, two of his Valletts ran to him and ſtrangled him; and afterwards ran with their heads ſo forcibly

forcibly one against the other, that they beat out their brains and both fell dead upon the place.

The four others, though they were at a distance, did the same in a moment, so that they were all found dead together, which extreamly surprized the Governour and all that were with him.

These are the contents of *Sadeurs Memoirs* written with his own hand. *His History ends here*, and in all appearance being Embarqued presently after the Death of the old man of which we have spoken, he had no leisure to write the *Adventures* of his return in *Europe*.

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theſe

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